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Of the Church · By the Church · For the Church

# Luther League Review

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THE ASCENSION—MARK 16, 14-20.

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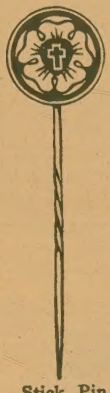

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318-326 West Thirty-ninth Street, New York City

Of the Church - By the Church - For the Church

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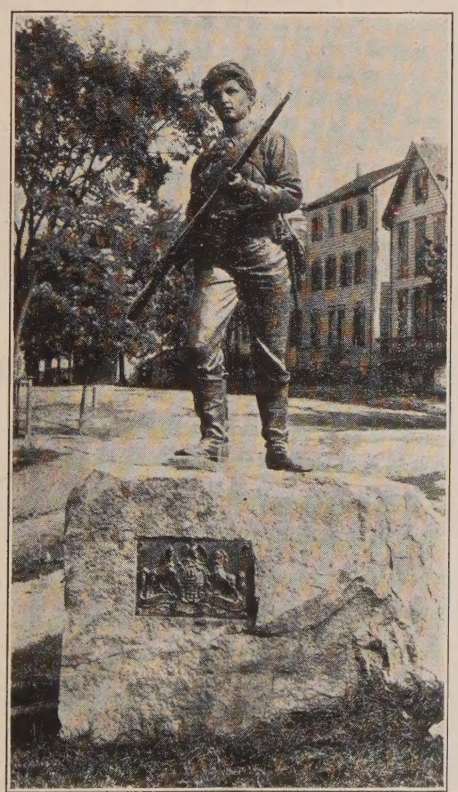
# A Company of Lutheran Soldiers at Gettysburg

BY A LUTHERAN VETERAN

IN the late summer of 1862 General Lee attempted an invasion of the North, partly for the moral effect and partly to gather money and supplies. He was met soon after crossing the Potomac River by the Army of the Potomac under the command of General George B. McClellan, and the battle of Antietam followed, resulting in the defeat of Lee and his retreat to his old lines in Virginia.

In the summer of 1863 General Lee determined to attempt a similar movement for much the same reasons. This time he was able to cross the narrow neck of Western Maryland and to enter Southern Pennsylvania before he was overtaken by the pursuing hosts of the Army of the Potomac, now under the command of General George G. Meade, who had just superseded General Hooker. The two armies met at Gettysburg, in Adams County, Pa., and the battle of July 1, 2 and 3 was fought. Again the Confederates were defeated, and the check which they received was so severe that they never recovered from the effects of it. Hence the battle of Gettysburg has always been regarded as the turning point of the Civil War, and the stone fence running along Cemetery Ridge, against which the Confederates broke in the famous "Pickett's Charge" of the last day's battle, has been known ever since as "the high water mark of the Rebellion."



Monument at Gettysburg to the Company of Students from the Lutheran Institutions at Gettysburg engaged in that battle when Lee invaded the North and fought the historic battle.

But we are not concerned in this article with the battle, but with a quite minor, and yet not unimportant skirmish which preceded it by several days. As soon as Lee's purpose to again attempt an invasion of the North became evident, there was great excitement in Southern Pennsylvania, and not a little alarm even in Washington itself, as it was feared that he might be able to do much damage before the Union troops could overtake him and effectually oppose him. To meet the emergency a new department was created, known as the Department of the Susquehanna, and Major General D. N. Couch was put in charge of it, with headquarters at Harrisburg, the capital of the State. He arrived there on June 11, and on the 12th he and

Governor Curtin issued calls for volunteers to organize for the defense of the State.

It was in response to these calls that a company of infantry was organized at Gettysburg June 17. This company was composed of about sixty students from the Gettysburg College, a few students from the Theological Seminary at the same place, and a few citizens. Frederick Klinefelter, a theological student, was elected captain, and the company proceeded to Harrisburg, where they were sworn into the service of the United States "for the emergency," and united with other similar troops to form the Twenty-sixth Regiment of Pennsylvania Volunteer Militia.

On June 24 they were ordered to Gettysburg to hold the enemy in check. Because of an accident to their train they did not actually reach Gettysburg before the morning of the 26th. They were immediately sent forward on the Chambersburg Pike, along which the Confederates were advancing in force. It was no doubt a foolhardy movement, and the regiment and their commanding colonel well knew this. But in the army orders must be obeyed, whether wise or unwise. Only a few miles beyond the town they met the advance forces of the enemy. A few shots were exchanged, but Colonel Jennings at once saw the suicidal folly of trying to oppose his single regiment of raw recruits against an overwhelmingly superior force of seasoned veterans, and so made arrangements to withdraw.

He divided the regiment into several squads and spread them out over as much ground as possible, and then began to retire toward Harrisburg. His strategy evidently succeeded, as the Confederates did not press their advantage, suspecting that there were more troops at hand than appeared. Colonel Jennings has always received great credit for the masterly way in which he conducted the retreat by which he was able to save almost his entire command. They had several light skirmishes with bodies of the enemy on the way, but eventually they reached Harrisburg on Sunday morning, June 28, having marched for sixty consecutive hours with very little rest.

Most of them were little more than boys, like the students who composed the company from the college and seminary. All of them were utterly untrained, and it is rather remarkable that they did not at once break and run at the appearance of the Confederates. But they had the stuff in them to make soldiers, and a number of them re-enlisted later and rendered fine service. They really rendered a notable service by their advance to and beyond Gettysburg. It is generally conceded that the appearance of these troops in front of them caused the Confederates to delay their advance, waiting for reinforcements. This gave more time for the Army of the Potomac to come up, and may have had a decisive effect on the result at Gettysburg when the two armies came together July 1, 2 and 3. All honor to the brave boys who did their duty so fearlessly and so well.

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# The Luther League and War Savings

LUTHER Leaguers will be interested in the following letter received by Mr. C. T. A. Anderson, President of the Luther League of America, from Mr. William A. Colledge, Associate Director of the Savings Division of the Treasury Department:

March 4, 1919.

*Mr. C. T. A. Anderson, Luther League of America, 35 South Dearborn street, Chicago, Ill.:*

DEAR SIR—Now that the war is over, the Treasury Department is anxious to enlist the services of the Luther League of America in a new country-wide educational campaign on the subject of thrift. Knowing the great moral and human principles upon which your organization is based, the Government feels confident of your interest and support.

The campaign we are inaugurating this year has, as its objective to make thrift a national habit and thus benefit every individual in the nation and the nation at large. We believe that when thrift becomes a habit, the life of our nation will be stabilized as never before. The Treasury Department, therefore, feels that it can rightly ask the aid of your organization in this work on a purely educational basis as well as from the standpoint of practical patriotism.

As the foundation of this educational campaign, we seek to establish a united co-operation with the war savings societies throughout the country. We are anxious that a communication be sent through your national and state organizations asking that each local branch appoint a committee and that this committee get into touch with the local War Savings Director who will gladly furnish all the information and the literature the Government has published for this campaign of saving.

It is because of the splendid service the Luther League of America has given the Government in the past, that the Treasury Department feels that with your support and that of your members, a long step will be taken in reaching the people of the United States with the lessons of thrift.

Trusting that we may hear from you at your earliest opportunity, I am

Yours very truly,

(Signed) WILLIAM A. COLLEDGE,

Associate Director, Section on Co-operating Organizations, Savings Division.

Mr. Anderson has replied to this letter stating that the Luther League will be only too glad to assist in this matter or in any matter wherein they can be of help and service to the United States Government. This matter will be presented by the President of the Luther League of America to the executive committee for its consideration. There is no doubt that the Luther Leagues will do what they can in giving all the help that is possible.

# The Grand Cañon of the Colorado

BY NORA NELSON

WE have been in the midst of a great war! This fact has put a temporary end to the crossing of the Atlantic by thousands of American tourists, who annually spent hundreds of thousands of dollars in Europe. Some went for pleasure and sightseeing, some for prestige perhaps, while others went in quest of knowledge or to pursue courses of study where greater advantages were offered than could be found in this country.

During the past year hundreds of thousands of persons have braved the perils of the deep, including submarine warfare, and so have continued this great migration. Thousands of the idle rich are continuing, too, their spending of money in European lands. Many others less fortunate are adding their bit. However, it is not now to gratify personal desire, but to render assistance to the destitute, the sick and the wounded, and "to make the world safe for democracy."

Less than four hundred years ago ours was a nation of savages. It was the Anglo-Saxon who came with a Gospel of 1,600 years and began the transformation of this land to the present high degree of civilization. The Old World has the advantage of ours in centuries of history, of art, of civilization and of Christianity.

The present condition of world affairs gives an opportunity for investigation into the art and history of our own country. For what can be finer specimens of art than that chiseled by the Divine Architect, and what history is more interesting than that hidden under the hand of mystery.

There are several masterpieces of nature's handiwork in this country that far surpass anything the Old World has to offer. The Grand Cañon of the Colorado in Arizona stands pre-eminently first as the world's masterpiece in wonder, magnificence and magnitude. It was my privilege to visit this stupendous chasm a few years ago. We left the Santa Fe train at Williams, Ariz., and, spending an hour or two for lunch, boarded the Cañon train. After a three hours' ride of sixty-five miles over a rising plateau amid beautiful scenery, we reached our destination on the brink of the Cañon.

Before registering or securing our rooms at the hotel, we hastened to get the view ere the shadows of evening plunged this abyss into darkness. We had read accounts of this wonder, had talked with different friends who had seen it, and we thought we were fully prepared for anything short of the miraculous. As we looked we felt no great excitement—but the wonderful colorings of the distant and opposite walls and the enormity of it all silenced us.

We could not realize the distance across to the opposite wall in a straight line was thirteen miles! It was this great distance, however, with the rays of the setting sun shining upon the gray, the pink, the violet and the red, the brown and yellow colorings that gave such indescribable tints. There was something misty and vague about it all, as though a filmy veil had been drawn over all the prismatic colors, subduing and blending the high lights, and giving to all a sort of purplish haze.

The view from the parapet outside the hotel is as fine as any to be seen, and yet we hastened along the top of this southern wall, eager to get the changing tints and views from different positions. While the midday sun shines with a summer's heat (even in January), the nights here, as in other mountainous countries, are cold, and 'twas well for us the hour for dinner summoned us within.

I cannot attempt to fully describe the Cañon. I simply say to every one who can: "Go and see for yourself."

There are many fine pictures which give a good idea of this wonderful cleft, but somehow the coloring cannot be reproduced.

Perhaps the Yellowstone Cañon seemed to us more artistically beautiful because it was smaller and we could get the detail and analyze the various colors, which were harmoniously and yet irregularly blended. In this cañon there was a regularity that might become monotonous. The opposite crest, as well as the one on which we stood, seemed level and was of limestone. For miles this irregular line of white and gray extended, having a thickness of about four hundred feet; then came a layer of red sandstone, next one of white or buff, then one in shades of brown, then came yellow and blue, after that green and gray, and lastly came the granite—making in all seven distinct layers of alternating limestone and sandstone.

The wall does not descend abruptly the distance of its height, about forty-five hundred feet, but many cañons extend inland, at lower and lower elevations, cutting it into all conceivable shapes. As one looks down and across there arise multitudes of temples, towers, obelisks, colosseums and pyramids of gorgeous hue and intricacy of form and color.

We were at the Cañon two nights, and we spent our one whole day there in descending one of these cañons to the river bed below. Five of us on sure-footed donkeys, with a good guide, began the descent at eight a. m., and it was five p. m. ere we returned, having traveled fourteen miles. Except for short rests for our patient animals and for the tightening of the saddle girths, we were traveling all that time, allowing an hour and a half for lunch at the river. In two places—at "Jacob's Ladder" and the "Corkscrew"—we were compelled to descend and walk on account of the almost vertical descent. It was a most exhausting trip, but we felt fully paid for the strenuous day's ride, as it was the only way we could form an idea of the immensity of the whole.

This one arm alone is equal to any of the Colorado cañons in grandeur. When we considered that there were hundreds of such arms, and that the main body extended a distance of sixty miles, then we began to realize what an enormous gash the innocent looking Colorado River had made. The river is yellow in color, and is said to be the greatest mud carrying stream in our country. It looks harmless, and, as one sees it, either at its water's edge or from some of the points along the top of the wall, seems an ordinary stream. Where we ate our lunch it is said to be four hundred feet wide and of such rapid current that as yet no accurate measurement has been taken, although its estimated depth here is seventy feet.

Geologists say this great rent has been made by three different erosions and has required centuries of time.

Some interesting side trips may be made even from this smaller cañon we traversed, and in niches of rocks to one side and above us remains of cliff dwellers might be seen.

A party of eight of us took a drive along the rim of the southern wall the next morning. I can conceive of no sight more sublime than the view we had from Rowe's Point at eight a. m. To the westward for forty miles we could look. The early sun shone with a resplendent glory upon peaks and turrets, until in the far distance the outline was lost in that weird, mysterious haze. The eastern cliffs and the southern wall of the valley were in shadow, as though not yet awakened from their slumbers.

We spent the half hour before train time bartering with the Indians, and learned that the American Eagle was powerful also here —even to securing a snapshot of the papoose in swaddling clothes.

# How to Secure Greater Efficiency

BY MINNIE C. WIEGAND

FROM the beginning of our history as a Church there has been a just recognition of the young. In the Church of the Small Catechism the Luther League has a place. With the development of Christian activity the Luther League comes of the Church, by the Church, for the Church, to fill a practical place in her economy; and it is today a splendid body of loyal and consecrated young people in earnest for the welfare of their Zion. The fundamental basis of the Luther League, established upon the Word of God and our great Augustana, puts it in accord with the doctrinal life of our Church. In the qualification for membership in the Luther League upon this basis, the spirit is universal; and, for the individual, the confirmation vow is his only pledge. It is Luther's spirit. The Luther League absolutely encroaches on nothing synodical. It has its own proper place. It insures the preservation of our youthful heritage by providing a sphere for the service of our own young people, where their energies may have full scope for exercise. The Luther League is not the Church, neither is it in any way to legislate for the Church. Every undertaking, in whatever calling of life, requires special preparation, and time, to acquire efficiency in the chosen walk of life or, in other words, the chosen profession. So the Luther League, too, must make special preparation, in order to secure "greater efficiency" in all its lines. Now the question arises, how can the Luther League secure greater efficiency? One way is by "praying and working," which mark the efforts of our young people. Everywhere the testimony is that this spirit inspires their meetings. It is a helpful and a hopeful sign, and wherever the Luther League literature finds its way into the hands of the young people of our churches, it is a stimulating practical Christianity. But right here let a question be asked. How many of the League members are workers in the Sunday school? It is a striking fact that our Lutheran Sunday schools, as a rule, do not have many of the older church members as active workers. There ought to be many of them active in the Sunday school. There is one way to secure them, at least later on, and that is by training up workers in the League, who will never think themselves too old to work for the Lord. The Luther League will obtain greater efficiency, or become more efficient, when we realize that such is the case, name-

ly, that we are not nor ever will be too old to work for God.

When our laymen learn from faithful service in the League and Sunday school how much the pastor needs earnest co-laborers among the members of the Church, then a bright day will have dawned upon our Church and its work and, having been instrumental in helping to realize this the Luther League will have taken another step toward becoming more efficient. The hope of our cause lies in the workers and not the dreamers. If our business requires our continued and careful attention, so does the great business of Christ's Kingdom. But it has always been that very few have made a real business of their religious work. Only a few have acknowledged its claims and tried faithfully to live up to them. So let us not be ready to give up, because of those who are unwilling to plan any work, or work any plan. Definite work is required; work in which each individual is engaged. Above all things our own congregation should receive the first consideration and the first and best effort. True, some are looking for great work to do, while the Lord may have some humble act for us to perform. "Whatsoever thy hand findeth to do, do it with thy might." "Seek and ye shall find," what the Lord desires you to do. In order for a League to become efficient, we must ever, in all our work, keep before us very clearly the fact of a personal responsibility. It will not excuse us if we shrug our shoulders and say, "It is not my fault" if the work of the Lord does not go forward as it ought. We are responsible.

We will be called into judgment. When we recognize these facts we always become earnest workers for Christ. The shirkers are those who do not recognize their responsibility. The workers are those who keep steadily in mind the hour when the Lord will ask what we have done with our talent. Blessed are we if we have used our talents to the Master's glory. No one can plead a valid excuse for refusing to lend their services in promoting the League work. The plea, "I cannot do anything," is generally a subterfuge for "I will not do anything." Whether a society is strong or weak, there is always some vacant niche to be filled, and no earnest and sincere worker need long remain idle for lack of opportunities to better its condition. Let it not be overlooked, however, that the frailest undertaking is only secure when launched beside God's purposes and kept running parallel with His wishes.

Self must be kept under, and the glory of God kept shining supremely above every other endeavor, else will all our work be but "sounding brass" and "tinkling cymbal." Another way to obtain greater efficiency is to remember that in effecting any kind of an organization, it is well to keep in view two fundamental principles which underlie all true organization. The first is unity of effort, the second, equal distribution of labor. In order to appreciate the value of perfect organization, we might refer to an army. The army that moves like one man, like one compact whole, is generally the army that conquers. But the best illustration of unity may be seen in the human body. Here we find an absolute submission of all the various members to the will of the whole man. Every member responds to the will and fulfills the functions which have been assigned to it. What unity is to the body, it is also to a society. There must be an absolute submission of the separate parts or individuals to the whole. Where there is no unity of effort, where members of the League are allowed to do as they please, come and go as they please, work or decline to work, contribute or refuse to contribute, then the very object of organization is frustrated, and no degree of efficiency is attained. We would say right here, if a League wishes to secure "greater efficiency" it can be attained by working along the lines of these two principles, namely unity of effort and equal distribution of labor. Much of the success and efficiency of League meetings depend on thorough preparation. That this is a fact will be admitted by all, and it will also be acknowledged that it is a fact often lost sight of. Perhaps the most difficult problem for all Leagues to solve is how to get the members to attend. But the fact that some Leagues are well attended, proves the fact that the problem can be solved. There is reason to believe that the key to its solution is the program, the nature of the exercise. If the service be lifeless, dull and uninteresting, it will have no attraction for the young or old. But, on the other hand, if the topic to be discussed be one of vital interest, and the program be interesting, it will gain the attention of all classes, and the interest will become contagious, and the natural result will be a large, interesting and useful League. If it be asked how to have an interesting program, the answer is: First choose a subject that is within the ability and comprehension of the writers and speakers, and one upon which they can obtain abundant information.

In order that the League may reach the highest degree of efficiency, every member must be made to realize its importance, the need of its existence and the greatness of its work. Every member should feel that he or she is a vital part, has a real duty to perform, and then be ready and willing to do it well. All must have an appreciation of the vast field of labor spread before

them. Cultivate and utilize all the talent in the Luther League. Care must be taken to restrict the service to one of a purely devotional, edifying and elevating character. If this is not done, there is danger of deteriorating into a mere entertainment. And now, finally, in planning for the Luther League meeting, ask God's blessing upon your endeavors, and, if you have faithfully performed your part, He will certainly bless your labor, and you shall see that it has not been in vain.

If the Luther League is to maintain the position she desires, and accomplish the high purpose intended by her founders, she must take her place in the rank of active, aggressive and consecrated service. She will have attained "greater efficiency" when we remember—

We've given our allegiance,
To serve without surcease,
The mighty Lord of Armies,
And gentle Prince of Peace.

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# The Lutheran Church and World Evangelization

LUTHERANISM contains two fundamental ideas which affect world evangelization. It stands for a proper appreciation and a proper interpretation of God's Word. It not only called the Church back to the Bible, but it placed emphasis as well on a right explanation to the people of the ternal Truths of God. The greatest book on missions extant is the Bible. The Lutheran Church could not be true to herself and her history were she not deeply interested in world evangelization. Luther was so weighed down with his immediate task that he hardly found time to express himself concerning the ultimate aim of the Church in its relation to the heathen world. Rome was ever with him. Yet notwithstanding his stupendous work, he again and again reminds his hearers of the distress of the heathen and the Turks and urges them to pray on their behalf and send missionaries to them. It is not strange hence that the Lutheran Church began work at an early time in its history. In 1555 translations were made of the Gospel of St. Matthew and of the Augsburg Confession in the Slavic tongue, and work was carried on among the Croats and Wends. The first missionary of the Lutheran Church was Primus Truber. It is noticed that this was only twenty-five years after the great Diet at Augsburg, at which Luther and his coadjutors witnessed so good a confession in the noble Augustana.

The fundamental conceptions underlying missionary methods of Protestantism, were at this early time laid down and a right start was made for world evangelization in the linguistic translation of Bible, tracts and doctrinal works.

From this date on work was carried on among the Laps by King Gustavus Vasa and later by Gustavus Adolphus, and a new civilization arose in that land.

No sooner was the work of the Lutheran Church in America started than was undertaken the work of foreign missions among the Indians. On the banks of the Delaware in 1637, John Campanius began his noble work and the first book translated into the native tongue was Luther's Small Catechism (1648). Some time before this in 1620, the so called "Danish Apostle," Jacob Worm, began work on the Coromandel Coast of India. The most ambitious scheme was set on foot by Duke Ernst Von Gottha, followed by the noble endeavor of Justinian Ernst Von Wels, an Austrian nobleman. His letter reads like a modern appeal. Listen to his questions. Should evangelical Christians keep the Gospel to themselves? Should men be educated in such great numbers and not given the opportunity to go to the foreign field? Should Christian men and women spend so much money on themselves and forget their first duty to spread abroad a knowledge of Christ as contained in the Gospel? These are real questions for us today. They were sent out as a ringing missionary letter to the Christians of the Augsburg Confession. Nor must we forget the noble work of Peter Heilig, and his associate jurist in Lubeck. They carried the Gospel through their missionary society to Africa and to Persia. In short, we may say that the Lutheran Church from 1555 to the beginning of 1700, a period of almost 150 years, endeavored in a humble way to carry the Gospel to America, Africa and Asia—to the then known world without Christ and "Thrust-forth laborers for the mighty task."

The real work, however, had its origin in the Danish Lutheran Church under Court Chaplain Leutkens under the reign of King Frederick of Denmark. It is an instance of the fine relationship between the Danes and Germans in past time. The home lead-

ers were Danes—the foreign missionaries were Germans. King Frederick expressed surprise that the Church had not commenced missionary operations in its colonies. Court Chaplain Leutkens answered the challenge, discovered the first great missionary of the Lutheran Church in the person of Ziegenbalg. He, with his co-laborer Pleutschu, sailed for India, November 11, 1705, and landed in Tranquebar on the Bay of Bengal on the tenth of July, 1706. It is impossible in this short sketch to follow the sacrificing labors of this prince of missionaries and his co-laborer. This noble Halle Mission, supported by Denmark and the Christian world, continued until 1837. To sum up the scope and the results of this Danish-Halle Mission it can hardly be done better than in the language of another person than a Lutheran. The work began within the confines of the Danish Settlement of Tranquebar, but by the end of the century it covered the whole East Coast of India, established itself in Calcutta and started the work with fair success in all the large towns throughout the districts neighboring on the Tranquebar Coast. Considering the forces engaged, about fifty-six men in all, during the first hundred years, and the inherent difficulties of the situation in the language of another, "It is a matter of considerable astonishment, that so many were baptized every year in the various missions. A safe estimate places this number at 50,000 for the century in the various fields, of whom more than 38,000 belonged to the Tranquebar Mission alone. Institutions were established, schools opened, workers trained, and all the various departments of missionary work inaugurated. We can only close this record with thanksgiving to God for what His servants were able to do in His Name and for human good.

While the work was going forward so successfully in India, the Lutheran had not failed in its duty in Finland and Lapland, where the greatest missionary of all, Fjellstrom, carried on valuable translation work and traversed the whole region between 1719 and 1764. Iceland and Greenland felt the influence of the Reformation and Hans Egede inaugurated and carried on with his sons the evangelization of that land.

Considering then the times and the world conditions, it is no small work which the Lutheran Church carried out in foreign lands between 1555 and the opening of the year 1800, which is generally regarded by writers as the beginning of the era of modern missions. Since this date modern missions have been organized in England and America and in the perfecting of these organizations as well as in the character of the work done, the contributions of earlier times are sometimes forgotten. Tremendous advancement in all the great denominations since the beginning of the Baptist Missionary Society in England in 1792 have marked all the denominations of Protestantism. All the great societies have been organized in England and in America between the years 1792 and 1824. Since then the Lutheran Church has spread all over the world. Her missionaries are organized under not less than ninety-three societies on the Continent of Europe and in Europe. Many of the early missionaries who undertook the work in the foreign field, joined English societies. The first serious effort within the Church of Luther was the Netherland Missionary Society (Reformed and Lutheran) in 1815; then followed a similar organization known as the Paris Missionary Society in 1824. It should be added here that the Danish Lutheran Church organized its missionary society in 1821. Following these organizations there have been numerous organizations within the Lutheran Church in Germany and Scandinavia, as well as in America, until at the present time statistics show that Lutheranism has ninety-three missionary societies, over 3,000 ordained and unordained missionaries, 347 deaconesses, 435 native pastors, over 18,000 Christian workers, as its force in helping to compass world evangelization. The result of their work can only feebly be told by statistics. The work especially in translation lays the whole missionary body under a deep debt of gratitude especially to German Lutheran missionaries. Every mission field reveals the thoroughness of the educational scheme of our Lutheran Church in its system of catechization of the young and in its thorough insistence upon Scriptural methods of evangelization. The baptized membership of the mission churches numbers over 850,000, of whom at least 360,000 are communicants. Catechumens number 235,000, and the schools and colleges, training schools and normal schools, hospitals, a leper asylum, industrial plants —in fact all the varied operation modern missionary endeavor reveal the strength of the movement of our dear Church in the heathen world. There is no cause for self-congratulation here. We thank God that we have done this work, but we are well aware in view of our numbers and organizations, that it is hardly a tenth of what we might really undertake.

The countries in which the largest work of the Lutheran Church is carried on are India, Africa and China. A few statistics may be helpful. In India there are twelve leading missions carried on by our faith. They preach the Gospel in more than twelve languages. They have a missionary force, ordained and unordained, of 1,360. They have organized a native Church

under the leadership of 4,200 native Christian workers. They have baptized 218,000 converts, and have established schools, colleges, training schools, theological seminaries, orphanages, all over the land.

In China there are twenty-four Lutheran societies at work. There are 489 ordained missionaries, and in addition the wives of missionaries and other workers. There are 1,260 native Christian workers, and a baptized membership of 27,000 with a communicant membership of 18,000.

In the great Continent of Africa there are twenty-seven continental mission societies, a majority of which are Lutheran. The missionaries are 1,294, native Christian workers 3,746, converts 119,309, communicant and 228,376 baptized members.

Besides this our Church carries on a considerable work in Japan, and in the islands of the sea.

But what should be the conclusion of such a hasty review of this. Certainly it ought not to be a mere recital of facts. It ought rather to call out a faithful study of possibilities on the part of our Church. This we have done as a Church. What ought we to have done is another question. To answer it would do no good. But more pertinent, what can we do in the future to perform our share of the unfinished task of world evangelization. Only a fringe of the great work has been accomplished. Dark Africa with its 130,000,000 pagans and Mohammedans, largely remain unreached. India, China and Japan, lie still largely outside the fold of the Church. What a mighty appeal the heathen world makes to the great Church of the Reformation. Granted that we have done well, we still maintain that we could have done better. Our forces at home have not commenced to be enlisted in this mighty undertaking either according to their numbers or means. Our Church must gird herself anew for the battle. Modern methods of finance may help, but the Spirit of the Living God must lead. Every part of our Church must enlist. With an unselfish Christ as leader who can be content with past achievement? Under His leadership we certainly will undertake larger things and hope for larger successes.

# Church Etiquette

BY MILLIE JACOBSEN

FIRST: What do we mean by Church Etiquette? By church etiquette we include the entire service from the invocation to the benediction, recognizing the spiritual character of the worshipper and a true appreciation of God.

Church etiquette includes many requisites but they chiefly consist in politeness, courtesy, kindness, behavior, hospitality, and reverence.

Manners do not make the man as the proverb alleges, but manners make the man more agreeable.

In Peter 3-8 we read, Finally be ye all of one mind having compassion one of another, love as brethren, be pitiful, be courteous.

The congregation must be trained in behavior; there are habits to be corrected. As you preach the Word, my dear brother, writes Mr. Robert Burdette, cast your eyes around upon the congregation and you will observe these people namely: The sleeper, the oldtimer from Sleepy Hollow, the lounger, who falls into the pew and slides easily into the most comfortable corner, the fidget who folds his arms across his breast then crosses them behind his back, then thrusts his hand into his pocket, drops a Bible on the floor and puts his feet into his hat; the watcher, whose neck is fitted on a globe-socket and turns clear around, and who sees so much that he has no time to listen; the time keeper, who as you pronounce your text takes out his watch, looks at it carefully, and closes it with a snap that says "Go" clear to the pulpit; the squeaker, who comes late, sits well up in front, and wears boots that are vocal monsters, and the talking traveler of whom Mr. Burdette remarks, this brother is usually a sister. The late comer may have a conscience which will be brought to time by the answer that a person gave to the inquiry why he always came early to church "Because it is part of my religion never to disturb the religion of others."

A century ago George Herbert sang: "Sunday observe; think when the bells do chime 'tis angels music, therefore come not late."

Secondly: The congregation should be trained to hospitality. A church as much as other places has a climate. The atmosphere is sometimes warm and genial, at others it is cold and repelling. The minister should set himself to work of stimulating the hospitality of the congregation. He should aim to give to the whole church service a social, homelike feeling. "Let three doors be open here," was the council of that modest pastor, Dr. C. L. Godell, "the door of the church, the door of the pew, the door of the heart." A minister once said he could not work properly in a temperature of less than sixty-five degrees, and in like

manner the moral temperature should be kept warm in order to have profitable worship.

Let the congregation be trained to be sociable, introduce strangers to those who occupy seats near them.

At one church in a large Eastern city each member of a certain committee is pledged to make any persons in the five pews in front of him welcome.

After they are seated by a genial usher a child hands you a hymn book and an old lady puts a Bible into your hand and the minister looks at you as though he had seen you before and was glad to see you again.

Henry Ward Beecher when called to his little Western church said: "My people must be alert to make the church agreeable, to give seats and wait on strangers. The church isn't a fort, it's a hospital, it's a mantrap bolted with Christian courtesy and the man who is caught there never tries to get away."

Thirdly: The congregation must be trained in reverence.

The congregation must respect the minister mainly because of what he is in himself and in part because he is a minister and the minister in turn must respect the congregation. To minister and congregation alike comes the "Word." "And ye my flock, the flock of my pastures, are men, and I am your God; saith the Lord."

Reverence should further show itself in respect for the day. Sunday has been the day set apart for sacred rest and communion with God and for public worship. The hours set apart for worship are to be spent devoutly.

Reverence should be appreciated in respect for the church. The church so far as is possible should be employed only for religious purposes.

The benefit of musical culture to a congregation is very great, it refines and elevates and in the most wholesome way delivers the mind. Dr. Dole said: "For myself I feel that to give people hymns to sing is one of the noblest services which a man can render to the church."

It would be well, more in harmony with outward expression of reverence, if there were a silence, a silent pause, indicating that when the service is closed, you have not been eager for its close, and then it is yours to go away in the hopeful confidence that God had been reverently waiting upon you and help you to accept the call of God, and help you to make the rest of your life spiritual and Godly through and through.

In the silent midnight watches
List: thy bosom's door
How it knocketh, knocketh, knocketh,
Knocketh evermore,
Say not 'Tis thy pulses beating,
'Tis thy heart of sin:
'Tis thy Saviour knocks and crieth,
Rise and let me in.

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## THE DEATH TRAIN

Stark realism reminiscent of the old school of Russian fiction makes the fact story, "The Death Train," in the April number of the Red Cross Magazine, which shows the terrible state into which great Russia has fallen. Simply reproduced from his diary, written while the scenes were still burning themselves into his mind, Rudolph Bukeley's description of the train-load of diseased, crazed, dying and dead prisoners, dragged madly over into Siberia with no destination, in cars reeking with filth, appals even those who know what Siberia is today. Eight hundred of the poor wretches died before the Amermican Red Cross workers could do anything against the panic and chaos that accompanied the train.

"I have seen the dead," writes Bukeley, who was one of the Red Cross workers on the spot, "through whose bodies disease and vermin have eaten their way until life itself has departed after five months of daily, agonizing torture from hunger, filth, exposure. I have seen through the windows of box cars whose dimensions were 24x10, containing forty animals that once were human—men, women and children; faces that when they glared at me I could not recognize as those of human beings, but who resembled beasts of a species unknown to man. I have seen the dead lying along the roadside and fifty or sixty men fighting like dogs for pieces of bread thrown to them by the sympathetic poor people of Nikolsk. And the sights I have seen will be duplicated all over Siberia, and thousands, aye, tens of thousands, will literally rot to death. I use the words advisedly, for human life is the cheapest thing in Siberia."

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The thirty-fifth thousand of "The Way of Salvation in the Lutheran Church" is now in press. It has been revised and improved. It has been enlarged by over fifty pages. In spite of the increased cost of making the price remains one dollar, net. It has proved itself "the best seller" of English Lutheran doctrinal books. It has been translated in whole or in part into at least seven languages. It has converted scores of outsiders and of members of other churches into enthusiastic Lutherans. Many pastors use it in Adult Catechetical classes for Confirmation gifts and for missionary purposes. Write to the author for rates on quantities.

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

# Luther League Review

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IN THE INTERESTS OF

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# Editorial

## LAW AND ORDER

The situation with regard to our Government and Bolshevism has been revealed by the Secret Service. The situation in this respect is nothing less than rampant anarchy. Liberty has gone to seed in license. Chicago seems to be a center for this dangerous movement, which is nothing less than revolutionary socialism to forcibly overthrow our Government of civil liberty and self-government. It is time the Government should act and root out this political cancer. It is a question, however, worthy of considerable thought whether the proper course in dealing with this evil is to so revise the espionage act and by additional legislation with "more teeth" bite out this danger, but, so that free speech and the priceless heritage of the liberty of the press may not thereby be jeopardized. A Chicago paper has this timely comment on the situation which we wish to pass on to our Luther Leaguers for their thoughtful consideration:

"Postal censorship is liable to abuse and has indeed been abused by certain unintelligent and arbitrary bureaucrats. It would be dangerous and un-American to extend the authority of the Postmaster General or his subordinates. They might use it in a partisan or reactionary spirit. If certain teachings are to be prohibited, they should be prohibited specifically by carefully framed acts of Congress. Publishers and editors should know where they are expected to draw the line. Ours is a government of law, not of functionaries. Of course, free speech must and will be preserved. The right to criticise institutions and officials, to suggest changes, to demand reforms, is sacred and essential to liberty and democracy. But there is no such thing as the right to advise assaults on person and property, or to preach forcible overthrow of the Government. No man can advise or advocate murder, pillage, arson, riot. The law cannot protect lawlessness. Men who profess to have contempt for law, the ballot and all democratic institutions cannot ask to be allowed to recommend subversive and revolutionary methods. Their politico-social ideas are their own, and they should be free to present them in any manner or form. To instigate crime and disorder, however, is not to present ideas. It is simply to make criminal war on society."

The time for action has come. The Government may need more power in dealing with the Red press. The postal authorities have denied mail privileges to some of these periodicals. But what action should be taken to meet this condition and still safeguard our free institutions demands statesmanship. The pettifogging politician of whatever caliber cannot be trusted to deal with a situation and a subject demanding real statesmanship. Whatever action is taken should be after careful deliberation with the purpose of absolutely safeguarding the priceless American heritage of liberty of speech, self-government and free institutions.

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## THE AMERICAN SPIRIT TOWARD THE FOE

Mr. Robert Lansing, Secretary of State, at a banquet in Paris, given by the Inter-allied Press in honor of the American Peace Commissioners, made a notable speech and gave expression to the American spirit and sound common sense. Mr. Lansing stated that the Allies must feed the Germans and must give to the Germans an opportunity to sell their products in a foreign market, if Bolshevism was to be avoided and Germany was to be ever able to pay an indemnity. Mr. Lansing's address was the utterance of one who knows, familiar with conditions and in possession of the facts in the case. The speech was sane, and in excellent spirit. It was the speech not of a politician but

that of a statesman. In the course of this address at Paris Mr. Lansing said:

> You may demand reparation as much as you please, but unless the German people are furnished materials for their industries and opportunities to sell the products of labor in the foreign markets, and unless the laborers have food, Germany can never pay, even in part, for the evil she has done. Furthermore, if the present state of chaos continues and the political power continues to grow weaker, there will be no responsible German Government with which to make peace: there will be no government strong enough to carry out the conditions of the treaty of peace. I say to you men of France, and men of America, and to you men of the allied powers, that there is no time to be lost if we are to save the world from the despotism of anarchy, even as we have saved it from the despotism of autocracy. We have reached a crisis in the affairs of the world. We must meet it without passion and without permitting our judgment to be warped by a desire for vengeance on a nation which has committed such atrocities as those the Germans have committed.

This statement is not a hymn of hate. It has nothing of the spirit of hatred about it. There is righteous indignation and just resentment, but it has the ring of a true man, speaking in a crisis. The time has arrived for the propaganda of peace. It is the time when the spirit of Christ should and must prevail.

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## THE LUTHER LEAGUE PLEDGE

The only pledge in the Luther League is the baptismal covenant. Confirmation is not a new pledge; but it is the reaffirming of the baptismal covenant with rejoicing. It is the permanent pledge. It is a pledge that stands. There is no need of other renewal than that the Master Himself provides in His Holy Supper. The catechumen waking up to the seriousness of his moral relations in life reviews the whole situation and says in effect, "Here I stand; I cannot do otherwise, God help me!" It is a comprehensive pledge. It is not a piecemeal pledge. Pledges against profanity, impurity, drunkenness, lying and the like, are all comprehended in the baptismal covenant. We weaken that covenant by special pledges which imply that the baptismal pledge is defective. We strengthen that covenant by studying God's law in its fullness; Christ's life in its perfection, and our duty in our several relations in life.

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Cultivate a cheerful Christianity. There is much sin and evil in the world, but remember the kingdoms of the world shall become the kingdoms of our Lord. The kingdom of Christ is advancing. There is so much to cheer and inspire the workers in our time. Look on the bright side in God's dealings with your heart and your work. Look unto Him Who said, "All power is given unto Me in heaven and in earth." He is Almighty and hath said, "I will never leave thee nor forsake thee." Well may we then be cheerful, oh, so cheerful, and, rejoicing in the Lord, go on with our work, whatever it is, in His name, with His Almighty aid pledged to abide with us till our work is done.

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Don't shirk your responsibilities as a follower of Christ. It is so easily done. We can invent so many excuses. They may deaden our conscience, but they will not deceive the Master. He that is faithful in the least shall be blessed with power to do the greater work.

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Cultivate the spirit of forgiveness. Do not let yourself become soured. No man can be a successful worker who harbors the spirit of retaliation. It always degrades and belittles. The Lord's Prayer ought to be an effectual cure.

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## STATISTICS OF THE BIBLE

The entire Bible contains 66 books, 1,188 chapters, 31,185 verses, 770,692 words, 3,566,480 letters. The name of Jehovah, or Lord, occurs 6,555 times in the Old Testament. The shortest verse in the Bible is John xi. 35. The nineteenth chapter second of Kings and Isaiah thirty-six are the same.

A day's journey was 33 1-5 miles. A Sabbath day's journey was about an English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A hand's breadth is equal to 3⅝ inches. A finger's breadth is equal to 1 inch. A shekel of gold was $8.09. A talent of silver was $516.32. A talent of gold was $13,809. A piece of silver or a penny was 13 cents. A farthing was 3 cents. A homer contained 75 gallons and 5 pints. A bin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints.

The commemorative ordinances of the Jews were: Circumcision, the seal of the covenant with Abraham; the Passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed; the Feast of the Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness; the Feast of Pentecost, which was appointed to be held fifty days after the Passover, to commemorate the delivery of the Law from Mount Sinai; the Feast of Purim kept in memory of the deliverance of the Jews from the wicked machinations of Haman.

In 1272 it would have cost a laboring man years of labor to purchase a Bible, as his pay would be only 1½ pence per day, while the price of a Bible was $100.—*The Visitor.*

# The General Secretary's Letter

DEAR FRIENDS: Again we have been privileged to hear the glad message of "He is Risen." May its gladness and joy and hope abide in your hearts throughout the year. Let us remember, however, that "He is Risen" is but half the message. The Angel who uttered it followed it immediately by "Go and Tell." So that the Easter Message really is "He is Risen: Go and Tell." As we rejoice in the statement, may we heed the admonition.

The convention season is at hand. Your secretary has made the following engagements: Kansas, May 2-4; South Dakota, May 9-11; Iowa, May 16-18; New York, May 28-30; Ohio, June 25-26; Wisconsin, August 5-7; Pennsylvania, August 26-28. Will states in proximity to those mentioned take cognizance of the dates when arranging their conventions? I wish that it were possible to have more co-operation in this matter. Enlist the services of the Lutheran Bureau, Metropolis Bank Building, New York City, to give your convention publicity. Rev. O. H. Pankoke, the secretary, has access to the newspapers in all the large cities, and will be glad to co-operate with you.

Last year your secretary conducted a conference on "The Machinery of the Local League" at several state conventions. The desire was expressed by several to have the same in permanent form, so the same appeared in the April issue of the REVIEW. It has also been set up in pamphlet form and can be purchased in quantities at a nominal price from the REVIEW.

Your secretary, together with the other denominational young people association's secretaries, met with the Committee of the Inter-church World Movement in New York City. The meeting was called for the purpose of conferring concerning the best methods of co-operation between the Inter-church World Movement and the young people's organizations.

The movement is so named because the Protestant Churches simultaneously will study and attack the great world problem presented by the new era. Each in its own way and according to its own plans, however. Our Church has just raised over a half a million of dollars to do its share of the work. The discussion centered about four main subjects, viz.:

1. The presentation of the Inter-church World Movement plans at the young people's conferences this year.
2. Topics for young people's meetings.
3. Study books for young people.
4. Life work presentations.

State League presidents will doubtless be approached by the committee asking the privilege of sending a speaker to their conventions or providing the data whereby one of their own number can present the cause. I would suggest the latter plan. Let us give the matter some thought, however, that our people may be informed of the onward march of the hosts of the Lord.

A meeting was also held by the Life Work Committee of the movement, which your secretary could not attend.

Just as we could not be true Americans and not identify ourselves with America's cause in the great war, so we cannot be true Christians and not identify ourselves with the Church's cause in the reconstruction era.

We cannot believe in truth and not tell it; we cannot be honest and not practice it; we cannot be moral and not live it; so we cannot be Christians and not tell, practice and live Christianity. Profession only will not suffice. Emerson said, "What you do speaks so loudly that I cannot hear what you say." A greater than Emerson said, "Not every one that saith unto me, Lord, Lord, but he that doeth."

Fields of opportunity are before the Lutheran Church, let us arise and possess the land.

I am glad to note that many of our state convention themes will be "Reconstruction." The subject is timely. Let the speeches and discussions be practical. Let definite programs be made for reconstructive work.

Yours for the cause,

HARRY HODGES,
General Secretary.

—

## THE MERGER AND THE LEAGUE

Compare the Lutheran merger's abundant harvest in New York this year, with the Luther League's seed-sowing of the merger principle among our young people in Pittsburgh nearly a quarter century ago, and isn't it true that the difference is only in degree, not in kind? The leaven has been quietly but steadily working, and will keep on working until the whole lump is leavened.

CHARLES L. FRY,
First Secretary of the Luther League

## Reading Courses.

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Every member of the Luther League should contribute something each month to the support of the church work and the work of the League. He should give to the causes supported by the League. If you are not contributing, give your name and the amount you can afford to give, to the treasurer and become a systematic giver.

# Our Churches and Institutions

## In Some of Our Large Cities

GREATER NEW YORK

—Rev. A. Boll, of New York City, conducts services regularly for deaf mutes in New York, New Jersey and Kingston.

—At its annual convention in St. Mark's Church, Brooklyn, the Lutheran Young People's Society, representing organizations in all boroughs of Greater New York and New Jersey, adopted a resolution to conduct a campaign to urge the founding of a Lutheran Center or headquarters in New York, which will be the central seat of church activities for the organizations, mission boards, etc., connected with the Missouri Synod in New York. It is proposed to equip the place with an information bureau, rooms for hospice work, employment register, library of books for reference, directory of synodical information, meeting rooms, offices for a number of the church organizations, etc.

—The Luther League of the Church of the Good Shepherd, Seventy-fifth street and Fourth avenue, Brooklyn, have started their rehearsals this week for another one of their delightful entertainments and are preparing a minstrel to be given on May 16, 1919. The League's minstrels in the past have always been a social as well as a financial success and have been enjoyed by their many friends in the community, and the coming event will be looked forward to in the anticipation of another good time this year.

PHILADELPHIA

—The Church of the Holy Communion, Philadelphia, Rev. J. Henry Harms, D. D., pastor, undertakes the support of Miss Borthwick, who is one of our missionaries in India.

—Zion Church, Sunbury, Pa., Rev. C. R. Bowers, pastor, is making plans for the construction of a new church edifice to cost in the neighborhood of $150,000. Two hundred and sixty new members have been added to the roll of this congregation during the last year, making a communicant membership of about 1,500.

PITTSBURGH

—Rev. Lauritz Larsen, of Washington, D. C., secretary of the National Lutheran Council, on Monday, March 31st, addressed a conference of Lutheran pastors in the morning, at 6:30 a dinner was given in his honor at the Community House, and in the evening he spoke to a mass meeting in St. Paul's Church, North Side.

—Pittsburgh Lutherans recently organized a Lutheran Publicity Bureau to provide Lutheran news for the daily papers, Pittsburgh news for Lutheran Church papers, Lutheran information for hotels and travel terminals, central registration of all conventions and meeting dates and a more generous distribution of Lutheran tracts, literature and Church papers. Rev. W. E. Schramm was elected chairman, Rev. I. M. Wallace secretary and Mr. W. C. Bletcher treasurer. The bureau is to have its headquarters and function through the Inner Mission Society.

—April 14th, the first anniversary of the opening of the Lutheran Hospice for Young Women, Pittsburgh, is to be celebrated as "Hospice Day." The public is cordially invited to visit and inspect the property.

WASHINGTON, D. C.

—Luther Place Memorial Church, Washington, D. C., Rev. Dr. G. M. Diffenderfer, pastor-elect, has decided to buy a parsonage to cost about $15,000.

BOSTON

—Rev. A. P. Grammes has resigned as students' pastor at Harvard University and pastor of St. Luke's Church in Cambridge, Mass.

LOUISVILLE

—Rev. S. S. Waltz, D. D., having accepted a call to the work of the Lutheran Brotherhood, has resigned the English Lutheran Church at Louisville, Ky., of which he was pastor for many years.

SPRINGFIELD

—Rev. Dr. D. H. Bauslin recently read a paper before the Gentlemen's Literary Club of Springfield, Ohio, on "The Collapse of Efficiency."

—Dr. Jacob A. Klutz, of the Theological Seminary at Gettysburg, Pa., delivered three lectures before the Hamma Divinity School, Springfield, on the following subjects: "How a Student Can Get the Most and Best Out of His Seminary Course"; "The True Place and Function of the Church and the Ministry in Social Reform," and "The Essentials of Pulpit Power."

MISCELLANEOUS

—Miss Mary E. Lowe, who, after faithful service in India came home to rest and recuperate, entered into her eternal rest Sunday, March 2nd. She was laid to rest at Lairdsville. The Church places the name of Mary E. Lowe high on the roster of her spiritual heroes and heroines.

—A soldiers' memorial service was held at the Lutheran Theological Seminary on Wednesday. This was in memory of First Lieutenant J. Eyler, who was killed in action September 29, 1918. The service was in charge of Dr. Clutz, and a memorial flag was presented by Major H. B. Kiper, of Lancaster, the presentation speech being made by Dr. Alleman, the acceptance by Rev. Dr. Singmaster, and the closing service was conducted by Dr. Wentz. The seminary's roll of honor includes ten names.

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The first five books and one of the last four will be sent by express or parcel post prepaid for $4.00. Or we will give these six books as a premium on receipt of $12.50 for 25 new subscriptions to the LUTHER LEAGUE REVIEW.

### Supplemental Reading Course

Life of Luther, Wackernagel, $1.50; Life of Melanchthon, Stump, $1.25; Reformation Dawn, Painter, 50 cents; Ecclesia Lutherana, Seiss, $1.00; Katherine Von Bora, Endelich, $1.00; Gustavus Adolphus, Monroe, 50 cents; The Explanation of the Common Service, 75 cents; Way of Salvation, Gerberding, $1.00; Elements of Religion, Jacobs, $1.25; Lutheran Foreign Missions, Lauray, $1.25; Sacred Meditations, Gerhard, $1.00.

We will send any of these books postpaid on receipt of price quoted, or on receipt of $5.00 for 10 new subscriptions to the LUTHER LEAGUE REVIEW will send any choice of $2.00 worth of books as a premium.

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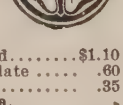

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# Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

## Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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## NEW YORK

—The twenty-sixth annual convention of the New York State Luther League will be held at Center Brunswick, N. Y., May 28-29-30, at Gilead Lutheran Church, Rev. W. G. Boomhauer, pastor. The convention theme will be "Education and Action." All Luther Leagues, whether connected with the State League or not, are urgently requested to send two delegates.

—Mr. George C. Zecher, President of the Luther League of New York State, has issued the following, to which the attention of New York State Leaguers is especially called:

First, is that the next convention will take place on May 28, 29, 30, and your executive committee is diligently at work making arrangements for the same. All they ask of you is to make arrangements to be there. Every League in the State should send at least two delegates.

Second, the matter of dues. You all know the national organization saw fit to raise the dues to 15 cents per capita and we hope you will stand by their decision. Pay your dues as early as possible to your district treasurer, and your district will be able to pay the State and the State the national organization. Eighteen cents per member pays the State and national dues.

Third, the time of Reconstruction is here. Do it now. Make sure that every member of your League or church who returns from the service of the country comes back to your church. Make him active. Get him in your League or men's club. Don't delay. Build up your organization of the Church, by the Church and for the Church and do it now.

Fourth, the LUTHER LEAGUE REVIEW is the official paper of the Luther League. Every Leaguer ought to subscribe to the REVIEW to keep posted as to what is going on. Appoint some one to make a report to the REVIEW of your meetings every month. Use the Luther League Topics published in the REVIEW.

The theme of the convention is "Education and Action." The general subject for the papers and discussions during the day sessions is "The Relations and Responsibilities of the Luther League in the Reconstruction Work of the Period." The executive committee is planning on a very constructive and businesslike convention which shall also furnish inspiration and vision to the Leagues of the State. The people of Gilead Church are planning to entertain most of the delegates in their homes and to furnish two meals a day at the church. Everything possible will be done to make the visit to Brunswick delightful and to promote fellowship among the Leaguers. Luther Leaguers! don't forget the dates, May 28, 29, 30, 1919.

BUFFALO DISTRICT

—St. John's Church, Rev. Oscar Krauch, pastor, has a very active Men's Bible Class under the leadership of Prof. L. J. Knell, Ph.D. In the congregation there is also an organization in which the young men are active in the form of the Luther League. This League has been active in young people's work since the days of the founding of the Luther League of America.

RHINEBECK DISTRICT

—The Church of the Redeemer, Kingston, N. Y., Rev. P. S. Baringer, pastor, reports a present membership of 605. The Luther League reports 46 young men from the congregation in war service and has interested itself in following up these young men.

## NEW JERSEY

—The Luther League of the Church of the Saviour, Trenton, has been reorganized by the new pastor, Rev. G. Luther Weibel. A number of activities are planned after Lent. This League contains a great many active church workers and the outlook is bright with promise.

—At a recent meeting of the State Executive Committee of the Luther League of New Jersey, State President H. W. Fiedler tendered his resignation owing to his leaving the State to take up duties in Pennsylvania. Dr. W. P. Steinhaeuser, of the Peddie Institute faculty, Hightstown, who formerly served the State League as its President, was unanimously chosen as Mr. Fiedler's successor. Dr. Steinhaeuser is an ardent Luther Leaguer and under his administration the State League is expected to take a forward step. A number of movements have been planned to place the State League upon a solid working basis.

—The Luther League of the Church of the Atonement, Asbury Park, is doing some interesting things. All winter the members prepared work for the Red Cross. They also installed an electric lighting system in the new church auditorium. Funds for this purpose were raised in various ways. The electric lighting system has been paid for, and the League still has a nice little amount in the treasury. The League is planning to give a play right after Easter.

—The Luther League of New Jersey is planning to hold a two-day convention in the summer of 1919 at Riverside. This is an innovation in the State League. Arrangements are under way to make this the biggest convention ever held in New Jersey. Every active Leaguer and local League is earnestly requested to support the various movements outlined to make this year's convention a success.

—A Junior Luther League was recently organized in Zion Lutheran Church, Riverside, N. J.; superintendent, C. Nolde; assistants, L. Nolde, E. Dechant. Meetings for the study of the topic are held every Saturday afternoon, the business meeting being the first Saturday in the month.

On Tuesday, March 4, the Junior League gave a social, inviting the congregation. An interesting program was rendered, all the participants being members of the Junior League, after which refreshments were served by the children. A very enjoyable evening was spent.

—The Southern District Luther League of New Jersey is planning a large rally to be held in Church of the Saviour, Trenton, shortly after Easter, hoping through this to interest the various churches of Trenton in the work of the State Luther League.

## PENNSYLVANIA

PITTSBURGH CENTRAL

—The Pittsburgh Inner Mission Society recently called to its staff Miss Harriet Booth of Mt. Zion Church, North Side. Under the auspices of the society Rev. C. P. Harry, student pastor, University of Pennsylvania, addressed the mid-year meeting of Lutheran students at the Y. W. C. A. Hostess house.

—The Pittsburgh District Luther League is presenting the Merger to its organizations by holding rallies. These rallies are being held in different parts of the district, at which time

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some of the pastors of the district present this subject.

Branch No. 4 held a rally at St. Matthew's Church, Leetsdale, Pa. Rev. Charles P. McLaughlin, D. D., of Pittsburgh, spoke on the Merger at that time. This branch also is raising a fund for the repairing and improving of rooms in Thiel College. This branch has recently completed furnishing a room in the Pitt-s burgh Home for Girls.

Branch No. 5 held a rally at Grace Church, North Side, Pittsburgh. The subject of "The Merger" was presented by Rev. Dr. Gehr. "The Young People's Part in the Merger" was presented by Dr. Bittle. At this time the Luther League of Trinity Church, Woods Run, carried the attendance banner for the largest delegation.

—Two new Leagues have been added to the Pittsburgh District, namely, that of the Messiah Luther Church and the Bethel Lutheran Church, both of Pittsburgh.

—Mr. L. A. Ullrich, formerly chairman of the extension committee of this district, has been mustered out of the service of his country and again resumes his duties in the League. Likewise, Mr. Erwin Deuber and Mr. W. Nelson Marcus, both of Grace Church, North Side, have been released by the Government and are resuming their good work in the League.

—The *Luther League Leader* is a monthly paper published by the Senior Luther League of Grace Church, Spring Garden avenue, Pittsburgh. It is very interesting and "up to the minute." Miss Marie Vogel is editoress.

YORK COUNTY DISTRICT

—Over 100 officers and members of committees of the York District Luther League and pastors and officers of the local organizations of the district attended a luncheon and conference in Augsburg Lutheran Church, York, Pa., Rev. F. D. Sutton, pastor, March 17. Greetings were extended by Rev. F. G. Gotwalt, D. D., President of the West Pennsylvania Synod; Rev. Franklin Manges, President of the Lutheran Ministerium; William H. Menges, President of the Pennsylvania State Luther League; and M. Haller Frey, President of the York District Luther League. The junior work committee announced four new junior organizations. Plans of this committee include a junior workers' conference, junior picnic and junior chorus. Three-minute talks on "What the Luther League Is Doing to Help the Church" were given by representatives from twenty local societies, and short talks were also given by three pastors on "How Pastors Can Make the Luther League of Help to the Church." The luncheon was served by the Ladies' Aid Society of Augsburg Church. As the next convention of the district will be the twenty-fifth, an anniversary fund of $250 for local work will be raised during the present year.

LANCASTER COUNTY

—The Luther Leagues and Young People's Associations of Lancaster city and Lancaster county have conducted two very successful "get-together" meetings. The first was held in Grace Church, Rev. Dr. C. E. Haupt, pastor, and the address was delivered by Mr. William L. Rineer, President of the Lancaster District Luther League. The second meeting was held in Christ Church, Rev. A. J. Reichardt, pastor, and the address was delivered by Mr. Francis C. Leupold, of Philadelphia, chairman of the executive committee of the Luther League of Pennsylvania. The chief object of these meetings is to promote sociability among the young people of this county and to pave the way for some real extension work.

NORTHEASTERN CENTRAL

WILKES-BARRE

—St. John's Church, Wilkes-Barre, Rev. L. Dohmer Ulrich, pastor, presents reports for the past year which are most encouraging. The accessions for the year totalled 96. The present confirmed membership is 536. The receipts for current expenses were $5,464.20. The Luther League has 50 members, with $54.57.

## DISTRICT OF COLUMBIA

WASHINGTON

—The regular quarterly meeting of the Luther League Central for the season was held at Luther Place Memorial Church on March 18th. Our Lutheran Chorus of fifty voices, recently organized, sang the anthem, "Lift Up Your Heads." Rev. H. A. Weller, D. D., President of the Ministerium of Pennsylvania, and member of the ways and means committee for the Merger, addressed the audience on the subject, "The United Lutheran Church in America and Its Mission." It was a timely message and one which gave the audience much interesting and "first-hand" information.

The chorus sang, "I Love to Tell the Story." Mrs. H. E. Monroe, frequently referred to as the "Leading Lady of the Lutheran Church," spoke briefly of her continuous and devoted service in the interest of the Lutheran Church, recalling experiences from the time of the Civil War. Mrs. Monroe's remarks were followed by a "Roll Call" of our churches by the secretary, Mr. Paul M. DeHart, and showed a very good representation. After the "Roll Call", Mr. W. O. Hiltabidle, member of Luther Place and se retary of the Y. M. C. A., expressed in behalf of the Lutherans of Washington our gratitude in the establishment of the United Lutheran Church in America. The following announcements were then made by Mr. H. Caemmerer, President of the district organization—an excursion to attend the meeting of the Luther League Central of Baltimore in May, and the annual outing or excursion with Baltimore of our Lutheran churches, to be held at Chesapeake Beach, Wednesday, July 9th. He also announced the establishment of our Lutheran Chorus on a permanent basis, with Mr. Warren Seltzer, leader of Keller Memorial, who has made a careful study of music and is a member of the choir and of the popular "Rebew Orchestra" of his own church. The chorus affords an excellent opportunity to develop the musical talent among our members, and they will sing at our quarterly meetings and on special occasions.

It was announced further that a part of the "Contributor's Fund," to consist of fifty annual $1 contributions, would be used to maintain a native worker in the Foreign Field. The literature committee had on hand a well selected supply of pamphlets, small books and Easter cards.

## ILLINOIS

CHICAGO

—The twenty-fifth annual convention of the Luther League of Chicago was held at Bethel Norwegian Lutheran Church. Rev. Tiller had charge of the devotional services. The president, Mrs. Minnie L. Boedecker, presented her report giving a résumé of the year's work. Three Leagues had been restored to life during the year. The treasurer's report showed a balance on hand of $32.77. The corresponding secretary's report indicated the Leagues were using the Luther League Topics. The recording secretary's report on attendance of the Leagues upon the Delegates' Meetings showed that 10 Leagues were present at all meetings. The reports from the vice-presidents indicated that the work was progressing and attention was called to the need for increased Junior Luther League Work. The roll call showed 28 Leagues present represented by 204 delegates. It was decided that the League should

(*Continued on page* 33.)

# Book Reviews

"Biblical Dogmatics," by A. G. Voigt, D.D., LL.D., Professor of Systematic Theology and Dean of the Theological Seminary, Columbia, S. C. Cloth, 264 pages. Price, $1.50 net. Lutheran Board of Publication, Columbia, S. C.

Dr. Voigt says, "The title chosen will serve to indicate my conviction that Christian doctrine is biblical doctrine." Dr. Voigt gives the credit for the appearance of this excellent book to the Rev. Dr. Horine, manager of the board of publication of the United Synod in the South. We commend Dr. Horine's judgment. We disagree with Dr. Voigt as to the need of an index and would suggest that future additions be supplemented with an index. We have wondered just a little, why the customary note of publication does not appear on the title page; LBP does not seem to us quite sufficient. No recent book of theology known to us is as readable from the laymen's point of view as this volume. The type is large, the matter is well placed on the page on good paper, the style is easy, really conversational, and the book reads rapidly. Dr. Voigt says, "to explain the scriptural teaching on justification it is necessary to note first the meaning of the word, and then its connection with faith. The precise meaning of the word justify in the Bible is of particular importance because much of the controversy between Protestanitsm and Romanism hinges upon the signification of the term. Roman Catholic theology contends for the meaning, to make just or righteous. Protestant theology for the meaning, to pronounce righteous. The Roman conception is that of a moral transformation, the Protestant conception that of a new relation, a judicial change. The Protestant contention is fully supported by the usage of both the Hebrew word for justify in the Old Testament and the Greek word in the New Testament. In both languages the biblical use of the word is legal, meaning to pronounce or evince righteous. It is used in connection with judicial transactions. . . . The doctrine of justification by faith was worked out into formal statement especially by St. Paul in his contention with Jewish legalism. His doctrine is built upon four propositions. First, justification is by grace; second, it is a judicial sentence of God based upon the work of Christ; third, it is by reckoning to the sinner righteousness on account of Christ's merits; fourth, the condition of justification is faith. Faith is the condition of justification, not because it is a merit or a satisfaction rendered to God by a sinner, but because it apprehends the merits of Christ's atonement. We are sure that intelligent laymen and pastors will appreciate the reading of this volume.

"Peace Be Unto You," a children's service for Easter by Adolf T. Hanser. Price, 5 cents, $3 per hundred. Lutheran Publishing Company, 105 Floriday street, Buffalo, N. Y.

"The Atonement," by Prof. W. H. T. Dau. Leaflet pp. 15. American Lutheran Publicity Bureau, 234 East Sixty-second street, New York City.

This is an excellent tract for the Lenten season. It is presented in the trenchant style familiar to those acquainted with the writings of Dr. Dau. It is a message of pardon and peace to sinners from their God and Savior.

Pertinent questions answered by W. P. Steinhaeuser, Ph. Litt.D. This is a leaflet issued by the extension committee of the Luther League.

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## TO THE YOUTH OF AMERICA

By Carolina E. Nolde

(In memory of those who will not return)

Gallantly fared they forth,
In khaki clad and blue,
On land and sea to show their worth,
America's sons, and true.
'Midst shot and shell
Fought long and well,
And never knew defeat;
Theirs not to ask
But do the task
Their willing hands did meet.

Boys when they left us, but hold,
Call them not boys again,
Boyhood lies buried in trenches and blood,
They are returning as men.
For right and truth
They gave their youth,
And Patriotism no more
Is but a word—
An empty word—
As oft it was before.

Gallantly fared they forth,
Some of them ne'er to return—
On the altar of Freedom their life-blood they gave
That her torches might brighter burn.
They gave their best,
'Till death brought rest,
On land, or ocean's foam;
Shall we forget
The fate they met
In joy for those come home?

Their graves will not be green
With flags and blooming flowers;
Far o'er the sea, we know not where,
Sleep these brave lads of ours.
Yet let us prove
The life they gave
Has not been given in vain;
That flag guard well
For which they fell,
Their loss shall be our gain.

# Luther League Topics

Exaudi. June 1, 1919.

## AT THE RIGHT HAND OF THE FATHER

### (Biblical)

John 1:1-3; I Pet. 3:22.

HINTS FOR LEADERS.

Hymn: "Day Is Dying in the West."
Psalm: 110 [read responsively, all standing].
Gloria Patri.
Scripture Lesson: John 1:1-3, I Peter 3:22 [read by leader].
Prayer—by the pastor.
Hymn: "Love Divine, All Love Excelling."
Talk or paper on the subject, "At the Right Hand of the Father," by the leader.
Solo: "A Dream of Paradise" [previously arranged] by Hamilton Gray.
Scriptural readings [read by different members of the League] Isa. 9:6, Phi. 2:6, Acts 1:11, Eph. 1:20, Heb. 1:13.
Remarks on subject by members. Suggested topics for brief papers, "The Eternal God and Creator," "Creation by Intelligence—Which Is God—Our Heavenly Father." Hymn, "O Worship the King, All Glorious Above." Lord's Prayer.

(Topic reviewed by Rev. Robert L. Patterson, D.D., pastor of St. Mark's Church, Atchison, Kan.)

*Our Texts.*—The verses of Scripture on which our topic is based present two aspects of the truth which we confess every Lord's Day when we say, "And sitteth on the right hand of God the Father Almighty." Our Lord Jesus Christ did not begin to exist when He was born in Bethlehem; He was the eternal Word; He was "with God" before the world was, and through Him the world was created.

But not only so: after the "Word was made flesh and dwelt among us," He returned to His former place of glory and power, as He said: "What and if ye shall see the Son of man ascend up where He was before"! This is what He did, as the writer of the epistle to the Hebrews declares: "When He had by Himself purged our sins, sat down at the right hand of the Majesty on high." (Heb. 1:3; 10:12, 13.) Both before and after his life on earth our Lord was "at the right hand of the Father."

I. WHAT AND WHERE THIS IS.

"Who is gone into heaven and is on the right hand of God." This is highly figurative language. It is the best way human speech can express the honor, power, and authority of Jesus. To "sit" on the right hand is the posture and position of royalty. The "right hand" is the symbol of power. It does not signify the limitation of our Lord to a particular place. As Luther says, "the right hand of God is everywhere." Wherever God is, in His power, love and mercy, there is Christ on the right hand. Christ is the agent and vicegerent of God, the medium through which God works. "All authority is given unto me in heaven and in earth," is just another way of saying the same thing. Stephen saw the risen Lord "*standing* on the right hand of God." This posture signifies the active intervention of Christ in behalf of His own. Because He is at the right hand of the Father, He could say, "where two or three are gathered together in my name, there am I in the midst of them."

II. WHAT IS MEANT TO CHRIST.

1. *It was the fulfillment of the prophetic picture of Himself.*—Christ confronted his adversaries with the mystery of his person: "What think ye of Christ, whose son is he?" They answer, "David's." "How then doth David call him Lord, saying, the Lord said unto my Lord sit thou on my right hand till I make thine enemies thy footstool?" Christ's session at the right hand of God fulfilled this prophecy. He who was David's Lord *and* David's son, before David and after David, both God and man, was exalted to the highest place in heaven. As God he could not be exalted; as man he was lifted up to partake of the glory of God.

2. *It was the answer to His prayer.*—In the last dark night of His earthly life He prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This prayer was answered.

3. *It was the reward of His suffering and humble obedience.*—St. Paul (Phil. 2:5-11), pictures the journey of Christ from His "equality with God" through the "form of a servant and the likeness of men," down to "death, even the death of the cross," and then exclaims: "Wherefore God also hath highly exalted him and given him that name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and on earth and under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." "Angels and authorities and powers being made subject unto him."

III. WHAT IT MEANS TO US.

1. *Christ is our Prophet.*—On earth Christ revealed the will of God. He was that prophet whom the Lord should raise up after Moses. The gospels are the record "of all that Jesus *began* to do and to teach until the day he was taken up." The Acts and all that has been written since is the account of what Jesus has *continued* doing since he was taken up. In heaven Christ continues to minister the word of

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 18 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

God and the sacraments, and bestows the gifts of prophecy in his church on earth (Eph. 4:8-12). He is the head of the church which is His body, and from this head the life streams forth in power (Eph. 1:17-23).

2. *Christ is our Priest.*—He is our priest forever. The office of the priest in the Tabernacle was to offer the sacrifices for the sins of the people. He entered once a year within the vail bearing the blood. This Christ has done for us (Heb. 9:11-14; 6:19, 20). He is a fitting high priest (Heb. 2:14-18). The high priest of old was temporary, Christ abides forever (Heb. 7:24, 25).

The priest in the tabernable offered the incense, the symbol of the people's prayers. Christ is still the medium of our approach to God. "No man cometh unto the Father but by me." (See Heb. 4:14-16.)

"By him our prayers acceptance gain."

We need not the mediation of the Saints and Mary to make our prayers effectual. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." We cannot tell how Christ makes intercession for us, but this we know

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me:
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die."

3. *Christ is Our King.*—He rules in heaven and on earth. He makes all things work for good to them that love Him. God hath committed all judgment unto the Son. All angels, authorities and powers do His bidding. We know all will be well with us, because we have a "brother on the throne." The Israelites would have been ill at ease if they had not found Joseph, their brother, as prime minister in Egypt. He was bone of their bone and flesh of their flesh. So is Christ to us in heaven. Our brother rules.

4. *A Place for Us.*—"I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there ye may be also. I will that those which thou hast given me may be where I am that they may behold my glory." As God, through long ages prepared the world for the coming of mankind, so Christ since the day of His ascension has been preparing a place in heaven for His redeemed. To Paul, heaven was where Christ is: "To depart and be with Christ."

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him."

5. *A Heavenly Magnet.*—Very naturally we tend to gratitate earthward. The world, its things and affairs, mightily attract us. They are before our eyes and insinuate themselves into our hearts. But heaven is our home. Christ has gone thither that He might draw us after Him. He is the loadstone of the soul. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above and not on things on the earth."

*Bible References.*

Psalm 110:1; Matt. 22:44; Acts 2:34; Romans 8:34; Col. 1:16-18; Eph. 1:20-23; I Cor. 15:27; Heb. 2:8; I John 2:1; Heb. 7:25, 9:24.

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Pentecost. June 8, 1919.

## THE SPIRIT'S WORK AND THE MEANS

### (Biblical)

John 15:26; 16:13.

HINTS FOR LEADERS.

Use opening and closing service given in topic book.

Have one of the younger members lead, assisted by the president.

Psalm 40 read responsively, led by one of the members.

A musical number before and after the lesson.

Arrange to have several talks on the following subjects: "Baptism and the Holy Ghost," "Agencies Through Which the Holy Ghost Works to Bring Men to God," "Emotionalists and the Holy Spirit" (compare Lutherans with denomination which encourage and foster emotionalism).

Have different ones read and say a few words on: John 16:1-13, the Holy Ghost promised. Acts 2:1-7, the apostles receive the Holy Ghost. Acts 1:7, 8, the Spirit's work.

Have subjects for talks, etc., given out several days before meeting.

(Topic reviewed by Rev. Prof. E. F. Krauss, D.D., Chicago Theological Seminary, Maywood, Ill.)

*The Holy Spirit a Person.*—The study of the texts given above and of other passages in Word, relating to the Holy Spirit, teaches us that the Holy Spirit is a Person, Who thinks, wills and acts. In human speech, when three are mentioned, an order must be observed, so that there is a first, a second and a third. The One God exists as a Trinity, Father, Son and Holy Ghost. Following the order of the Apostles' Creed, the Father is spoken of as the Creator; the Son, as the Redeemer, and the Holy Ghost, as the Sanctifier. The natural order of the works of the Holy Trinity, justify us in putting the works of the Holy Spirit in the third place, without, however, any suggestion of any inferiority or degree of dependence. The three are equal in power, majesty and glory.

*The Spirit's Work Taught in the Catechism.*—In his explanation of the third article of the Creed, Luther beautifully says: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has

called me through the Gospel, enlightened me by His gifts, and sanctified me and preserved me in the true faith." We learn that the Spirit's work is "to call," "to enlighten," and "to sanctify." A fuller enumeration of the Spirit's work, as employed by the teachers of the Church, may be given as the Call; Illumination; Regeneration, or Conversion; the Mystical Union; Renovation.

*The Works of the Spirit Separately Considered.*—Fully to explain the Spirit's work as enumerated would require extensive treatises. We can do little more than present an outline of each.

*The Call.*—The call is an act of the Holy Spirit addressed to those in the world, who are not by faith partakers of Christ. By it He announces to them God's Will and sets forth the gracious provision God has made for their salvation in Christ. It includes also an earnest, serious, sufficient and efficacious invitation to accept these blessings by faith. God, the Holy Spirit, imparts the necessary power and provides the conditions for the acceptance of the Call. Man's mournful prerogative is to resist and reject.

*Illumination.*—Paul teaches us, I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." This spiritual darkness must be enlightened. Not only must spiritual truth be imparted, but the ability to appreciate and apprehend it must be given, and a desire must be implanted to learn its real significance and to make of it a personal application. This the Holy Spirit accomplishes in His work of Illumination.

*Regeneration.*—By this term we understand the actual presence of the new spiritual life effected in man by the work of the Holy Spirit. It is spoken of in the Word as "being born again," "being born again of water and spirit." This word is frequently employed in a wider sense to include justification and renovation. It is best to use it in the narrower sense, as above, to indicate the operation of the Holy Spirit in imparting the new spiritual life and creating in man the power of exercising faith.

The word regeneration is sometimes used interchangeably with conversion, which term is also used in a number of ways. In its strictest and narrowest sense, conversion indicates that man exercises repentance by means of the strength imparted by the Spirit's regenerating and converting grace, and turns from sin to the Grace of God in Christ.

*The Mystical Union.*—Christ dwells in the believer in a peculiar way in every regenerate and justified soul. Gal. 2:20; John 14:23; John 15:5; I Cor. 6:15-17; Gal. 3:27; Ephes. 5:30; II Peter 1:4. This union is brought about by the Spirit.

*Renovation, or Sanctification.*—In Renovation the Holy Spirit gradually expels the faults of the justified man, and endows him with holiness. The sin that still clings to man disappears more and more by divine grace, and gives place to a facility for doing what is good. This renovation is not sudden, but gradual. It is susceptible of constant growth, and it is never perfect in this life, for sin never entirely leaves man, yet he is always to strive after perfection. I Thess. 5:23; I Cor. 3:16-17; Ephes. 3:16-19; Ephes. 4:22-24.

*The Means Employed by the Holy Spirit.*—Doubtless God could, if He pleased, directly and immediately apply His grace to us without any external means. However, the question of practical importance is not to speculate upon what He is capable of doing, but to learn from His Word how He is pleased to impart his grace to us. The Word everywhere teaches us that He communicates to us the Divine life, and every other grace, through the inspired Word. This Word reaches us in two different forms, either when read or preached, or accompanied by a divinely ordained ceremony, in the Sacraments. The Word and the Sacraments are the Means employed by the Holy Spirit to offer and bestow His grace upon us. John 6:63; Rom. 1:16; Ephes. 6:17; James 1:18; I Peter 1:23; Heb. 4:12.

*Bible References.*

Joel 2:28-32; Isa. 44:1-8; John 6:63; 2 Cor. 3:6; John 6:44; Phil. 1:29; Eph. 2:8; John 14:26; 15:26; 16:7.

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Trinity Sunday. June 15, 1919.

## GOD: WHO AND WHAT HE IS
### (Biblical)

John 4:19-26.

HINTS FOR LEADERS.

Hymn 20.

Reading of Scripture and prayer.

This topic is worthy of several weeks of preparation. Ask members to study their Bible and to bring to the meeting verses which tell of God in the various aspects in which he appears. Suggested verses are but many others can be found: Gen. 23:19. 2 Sam. 22:32, 2 Chron, 2:5, Job 33:12, Job 36:5, Psalms 47:7, John 4:24, I Cor. 1:9, I John 4:8, 16.

Other quotations may be given also such as: "God is all love; it is He who made everything, and He loves everything He has made."—Henry Brooke. "God is the light which, never seen itself, makes all things visible and clothes itself in colors."—Richter. "We find in God all the excellences of light, truth, wisdom, greatness, goodness and life."—Jones of Maywood.

Have a quartet sing the old song, "Holy, Holy, Holy," No. 59.

Present the topic as given in the REVIEW.

Hymn 182.

(Topic reviewed by Rev. Prof. E. F. Krauss, D.D., Chicago Theological Seminary, Maywood, Ill.)

*A Pure Knowledge of God Derived from His Word.*—We may gain some knowledge of God from a contemplation of His works. Such a knowledge of God is within reach

of all nations. Rom. 1:20. Proof is yet to be produced that any nation ever existed without some conception of God. However, this natural knowledge of God is imperfect and inadequate. Man's powers have become weakened and corrupted by sin. Rom. 1:21. In his present sinful condition, man cannot attain to anything but a distorted knowledge of God and His worship. God in His mercy has given a true revelation of Himself in His Word. God is infinite in His Being and Attributes, and finite man cannot know all about God, but God in His Word teaches what He would have us know about Him and the worship that is pleasing in His sight.

*God Is a Person.*—In His conversation with the Samaritan woman, Jesus speaks of a person Who seeks worship. Throughout the Bible God is represented as willing, speaking and acting. He is not a universal substance, or a mere force, or the thought of the universe, but a person, Who can say, "I," and Who possesses consciousness and freedom.

*God Is a Spirit.*—In proof of this fact we have the positive statement of Jesus in verse 24. A favorite statement of what God is as He reveals Himself in His Word is: "God is an infinite spiritual substance." He is called "infinite" to distinguish Him from angels, who are finite, spiritual substances, and from man, who possesses a spirit. He is called spiritual to distinguish Him from material substances.

A fuller statement is given in the Augsburg Confession, Art. I: "One divine essense, eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible."

*God Exists as a Trinity.*—The word "Trinity" is not found in the Bible, but it has been employed from early ages to indicate the mode of God's existence as revealed in the Sacred Scriptures. The word Trinity suggests the idea of threeness. God is One, but there are three, Who in Scripture are spoken of as God, the Father, Son, and the Holy Spirit. To each of these are ascribed divine names, divine attributes, divine works, and divine worship. We have the clearest statement of the Trinity in the baptismal formula, Matthew 28:19; "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and in II Cor. 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." There are suggestions of a Trinity in the nature of God in the Old Testament, but a clear revelation of this mode of God's existence is found only in the New Testament. This teaching may be briefly stated as follows: There is one God, there are three who are declared to be God, and this distinction is not one of manifestation only but is real and personal. We here stand face to face with a profound mystery which is not contrary to reason, but above reason. Attempts have been made to make it clearer by illustrations, but all illustrations are inadequate and misleading. The devout Christian ought to be satisfied with a statement of the teaching of the Word and ought to contemplate with reverent devotion and faith the mystery of the Triune God.

*God Vouchsafes His Highest and Perfect Manifestation in His Son.*—This fact is clearly indicated in Christ's conversation with the Samaritan woman where, in answer to her statement, "I know that Messias cometh, which is called Christ; when He is come, He will tell us all things." He solemnly declares, "I that speak unto thee am He." A perfect Father only can beget a perfect Son. A perfect Son demands a perfect Father, and the perfect revelation of a perfect Father comes only through His perfect Son. Jesus says: "He that hath seen me hath seen the Father." The author of Hebrews declares of the Son: "Whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

*There Is a Possibility of Communion with God.*—"They that worship him must worship him in spirit and in truth." Worship implies a personal relation, an attitude or relation of one person to another. This personal relation implies a certain likeness between the worshipper and the object worshipped. The personal God has made it possible through His Son for man, a person, to commune with Him. St. Augustine beautifully says: "Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee."

*Bible References.*

I John 4:8; 5:20; Luke 20:38; I Pet. 1:16; I John 1:5; I Tim. 6:16; John 4:24; 5:26; 6:63.

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First Sunday after Trinity. June 22, 1919.

## LUTHERAN WORK IN BRITISH GUIANA AND OTHER SOUTH AMERICAN COUNTRIES

### (Missionary)

Jer. 16:19-21.

HINTS FOR LEADERS.

Use the opening and closing service given in the Luther League topics leaflet.

Have some Leaguer give orally about Redemption, the third article of the Creed.

Use all Scripture references given in the REVIEW and in the topics leaflet. Prepare these at least a week ahead and give them to various Leaguers so

that they can memorize them and recite when called upon.

Solo—"There's a Beautiful Land on High," by Mrs. A. H. Taylor.

Hymns: 49, 119, 120, 27.

(Topic reviewed by Rev. Charles L. Fry, D.D., recording secretary Pan-Lutheran Society for Mission Work in Latin America.)

Is there not an inspiring prophecy in the strange fact, that although the titles of the two larger bodies in the merger are "The General Synod of the Evangelical Lutheran Church in the United States" and "The General Council of the Evangelical Lutheran Church in North America," yet when they came to name "The United Lutheran Church in America," nobody thought for a moment of confining its sphere to the Northern Continent. Everybody, somehow, took for granted, from the beginning, that its field should include all America!

When in 1916 the Pan-Lutheran Missionary Society for Latin America sent Rev. and Mrs. Ephraim Ceder to Buenos Aires, the teeming metropolis of the Southern Coninent, with a population of 1,700,000, it was in the hope that he might occupy the months while the war lasted, in acquiring mastery of the Spanish language, and in cultivating personal acquaintanceships among his Scandinavian kinsmen who are influential citizens there. Then, when the end of the war should come, he would have organized a Swedish Lutheran congregation, chartered by the Argentine Government, and would be in a position, with the assistance of the men and women in the membership of this Church (the first fruits of the Pan-Lutheran Society's efforts) to go ahead with his work among the *native* population, which was his chief objective from the beginning. Then, too, it was confidently expected by that time the United Lutheran Church in America would be an accomplished fact.

All these hopes having been realized, the following official action was taken:

Whereas, The Pan-Lutheran Missionary Society of Latin America was organized, and has been operating in the Argentine Republic for two years, for the special object of preventing diversity of missionary effort among Lutherans in Latin America;

Whereas, The society has publicly expressed its definite purpose, from the beginning, of giving over the future development of the work, when three or more general bodies shall unite in one organization;

Whereas, This union is now consummated, and each of its three constituent general bodies believes the work ought to be prosecuted;

Whereas, The scope of missionary opportunity in Latin America, at this favorable juncture, is so immense as to render it beyond the possibilities of a voluntary organization to adequately meet it; therefore be it

Resolved, That we herewith stand ready to transfer our organization into the hands of the United Lutheran Church, so that the work in Buenos Aires may be commited to the future management of one of its mission boards.

*Bible References.*

Acts. 21:8; Eph. 4:11; 2 Tim. 4:5; Isa. 66:19; Gal. 1:15, 16; Rom. 10:14, 15; Prov. 11:25-30; Jas. 5:19, 20.

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Second Sunday after Trinity. June 29, 1919.

## WHERE SHALL I GO TO COLLEGE?
### (Educational)

Deut. 31:10-13.

HINTS FOR LEADERS.

Hymn 235, 225.
Psalm 19.
Gloria Patri.
Scripture Lesson: Duet 31:10-13.
Collect No. 1 Luther League Hymnal.
Hymn 170-166.
Special music.
Topic opened by leader.
General discussion.
Have some member give information about the Lutheran colleges (Lutheran Church Year Book).
Have a paper written on the college the League is most interested in.
Have pictures of various colleges on hand.
Announcements.
Hymn 136.
Closing service, Luther League Hymnal.

(Topic reviewed by Prof. William A. Granville, Ph.D., LL.D., president of Pennsylvania College, Gettysburg, Pa.)

"And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles.

"When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing.

"Gather the people together, men and women, and children, and the stranger that is within thy gates that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

"And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as he live in the land whither ye go over Jordan to possess it."

This order of Moses to publicly read the law at the return of each seventh year was a prophetic arrangement, for the observance of the sabbatic (seventh) year did not commence till the conquest and occupation of Canaan. This reciting of the law before the multitude in the courts of the sanctuary tended to produce a lasting impression of divine truth because of the sacred associations of the time and place. In those days of no books or periodicals as we know them, it constituted a public guarantee for the preservation, integrity, and faithful transmission of the Mosaic Law

to succeeding generations. It was the most important reading course ever established.

The above is only one of the many educational texts to be found in the writings of Moses because he repeatedly emphasized the fundamental importance of instructing all the people in both secular and spiritual matters. The need for proper instruction was never greater than it is now. The Lutheran boy or girl who is debating the question of attending college and who is asking, "Where shall I go to college?" may derive some profit from a consideration of the following points.

1. *Education Increases Mental Power.*—An educated man has learned how to think clearly and act rightly. He can originate ideas and knows how to put them into execution. He commands the positions of influence and authority that the world covets. Only one leader in 500 is self-taught, is a so-called self-made man; the other 499 have been trained in schools, and of these 71 per cent. have had college training.

2. *Education Enlarges the Mental Horizon.*—Education is a process of growth, of development. The educated man is no longer a prisoner of the present, he knows how to draw useful lessons from the past and to plan wisely for the future.

3. *Education Increases Earning Power.*—United States census shows that, based on averages, the earning capacity of a man varies directly with the time he has spent at school. Thus, if Jones has attended school twice as long as Smith, the earning capacity of Jones will be twice as great as that of Smith. The census also shows that the average earning capacity of the college man is $600 greater than that of the average man without such training. Now $600 is the annual interest on $12,000 at 5 per cent. This means that the average college student stores away in his brain a capital equivalent to $3,000 in gold each year of his four year college course or more than $10 each day. However, it is much better and safer than the actual possession of the gold itself because he cannot spend it, lose it, or be cheated out of it.

4. *The Possession of a Good Education Is Never Regretted.*—The number of men who today deeply deplore their lack of educational advantages in youth is legion, while no earnest man can be found who regrets a single day spent in study.

5. *Education Exerts a Moral Influence.*—Gilt-edged as the investment in a good education is, safer than any government bond, and ample as the dividends in dollars are, these are not by any means the most valuable returns from a good education. It awakens in man a love for truth and opens the eyes of his soul to the great purpose and end in life. He learns how to enjoy the good, the really beautiful things in life, the pleasures that leave no sting. But most important of all is his increased power for service to God and man. An ignoramus cannot develop a truly noble character or understand the unselfish aims of a high purpose. It takes brains and knowledge as well as piety to make a real saint.

6. *A Christian Education Is the Only Safe Education.*—The winning of the war has made the world safe for democracy but unless Christianity makes democracy safe for the world all our sacrifices for the war will have been made in vain. We cannot have a Christian nation without leaders and Christian leaders must be educated and trained in Christian schools.

7. *Christian Leaders Are Trained in Christian (Denominational) Colleges.*—In our country 95 per cent. of the clergymen, 97 per cent. of all the missionaries sent out, and 85 per cent. of the leaders in all lines of activity have been educated in such colleges.

8. *Lutheran Boys and Girls Should Attend Lutheran Colleges.*—There are a number of Lutheran colleges in this country which are rated as of the highest grade by the United States Bureau of Education. Hence our Lutheran young people need not go elsewhere in order to obtain the best kind of a college education. The cost of a course in a Lutheran college is always less than in a state institution. Simply from the standpoint of loyalty Lutheran parents should send their children to Lutheran colleges. But most important of all, in a Lutheran college they will be surrounded by the same religious forces and influences with which they are familiar from their own home and home Church. It is only through Lutheran colleges that the great Lutheran Church can be perpetuated. No church is greater than its colleges. Every Luther League should conduct a systematic campaign throughout the year urging and helping Lutheran boys and girls to attend Lutheran colleges.

*Bible References.*

Prov. 4:13; 6:23; 8:10; Psa. 34:11-14; 119:93; Deut. 6:1; 31:9-13; Jos. 8:32-35; Acts 5:20, 21; I Tim. 1:10; 2:7; 2 Tim. 1:11; Eph. 1:17; 3:5; I Pet. 1:12.

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THE MARBURG COLLOQUY, by Nils Forsander; pamphlet, pp. 40; paper; 15c, one dozen net $1.44. Augustana Book Concern, Rock Island, Ill.

This is an interesting contribution to the Quadri-Centennial literature, and will be appreciated by lovers of Luther.

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**Remember that money is of the prolific, generating nature.—Buy War Savings Stamps.**

# Intermediate and Junior Topics

BY REV. A. T. MICHLER.

JUNE 1.

*At the Right Hand of the Father.*

By Rev. Charles M. Teufel.

*Scripture Lesson*—John 1:1-3, I Pet. 3:22.

*Parallel Passages*—Ps. 68:16, Heb. 10:12-13, Acts 1:9, Eph. 1:20-21, Heb. 1:3, Acts 3:21.

*Memory Passage*—Col. 3:1.

If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God.

*Development of the Lesson*—What is meant my the right hand of God? This term, "right hand," is shown in the Bible, Ps. 139:9-10, to express God's presence everywhere, and in Ex. 15:6 His all-powerfulness. Hence by Jesus Christ sitting at the right hand of the Father is a way of expressing not so much His present location as to express His present position and activity. Though He is at God's right hand in Heaven, after all Heaven is where God is and God is everywhere.

Therefore, believing that the right hand means activity rather than location, by the phrase Jesus sitting we should attempt to realize His present activities. We find Him now according to I Pet. 1:21 coming into His former glory, which is indicated in John 1:1-3 to be in the spirit and power of the great Creator. Further, according to I Pet. 3:22, exerting a righteous rulership over all angels, authorities, powers even to the necessity of exacting vengeance as Ps. 110:5 foretold.

In highest sense He is become our High Priest and as such He is ever active responding to our needs as Heb. 4:15 declares, interceding in love as Rom. 8:34 sets forth, and always in touch with the Father as Heb. 9:24 gives us.

This wonderful spiritual activity of Jesus Christ will continue until the purposes of the Father are realized and then will come the Lord's greatest hour in the transfer of the Kingdom triumphant and completed to the Father. I Cor. 15:24.

Though the right hand has a connection in thought with Heaven we must remember, yet, Christ's mode of presence now permits the fulfilment of His claims and promises as stated in Matt. 28:18, 20. He truly is with us here.

*Application*—We often speak of one being "our right hand man." In the best and completest sense ever known this is just what Jesus Christ is to the Father. His foregoing activities are what make Him this valuable Person.

Our memory verse emphasizes what use we should make of this great truth concerning Jesus. Learn, indeed, to meditate and think on divine, eternal things.

*Hints to Leaders*—By all means have read the scriptural passages of this lesson treatment. Have the Apostles' Creed repeated. Make clear that "sitting" is not inactivity as referring to Jesus Christ.

JUNE 8.

*The Spirit's Work and the Means.*

By Rev. H. C. Erdman.

*Scripture Lesson*—John 15:26; 16:13.

*Parallel Passages*—John 3:3-5, John 16:8-11, Luke 11:9-13.

*Memory Passage*—I Cor. 6:19.

"Your body is the temple of the Holy Ghost which is in you."

The Holy Scriptures tell of a number of works the Holy Spirit does.

In Gen. 1:2 the Holy Spirit is seen actively engaged in the work of creation. "And the Spirit of God moved upon the face of the waters."

He gives spiritual life to the believer. Jno. 3:3-5. "Born of the Spirit."

The Spirit indwells the believer. "Your body is the Temple of the Holy Spirit." I Cor. 6:19.

The Spirit seals the believer with assurance of salvation. Eph. 1:13. "Ye were sealed with that Holy Spirit of promise."

The Holy Spirit infills the believer. Acts 2:4. "And they were all filled with the Holy Ghost."

The Holy Spirit empowers the believer for a life of service. Rom. 8:26. "Likewise the Spirit also helpeth our infirmities."

The Holy Spirit produces the blessed fruit of the Christian life. Gal. 5:22. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

The Holy Spirit is the Guide of the Christian life. Gal. 5:13. "This I say, then walk in the Spirit."

The Holy Spirit is the author of the Holy Scriptures. II Pet. 1:20, 21. "Holy men of God spake as they were moved by the Holy Spirit."

And from the lesson verses we learn that the Holy Spirit is also the Interpreter of the Scriptures. Jno. 16:13. "He will guide you into all truth." He also testifies of the Lord Jesus, which means that whenever we read in the Holy Word about Jesus, or hear something said of Him, or think of Him, the Holy Spirit tries to show us the beauty of His character and also that He is our wonderful Saviour from sin.

In John 16:8-11. "And when he is come he will reprove the world of sin and of righteousness, and of judgment," etc.

The sin of unbelief in Christ; the fact that Christ was righteous and true in all He claimed to be; and the fact that the power of sin has been broken.

The Holy Spirit uses means through which He works, and they are: The Word of God, and the Sacraments, viz., Holy Baptism and the Lord's Supper. Every time we read the Word the Holy Spirit tries to show to us its meaning and to get us to obey. In Baptism the Holy Ghost is given to the one baptized. In the Lord's Supper the Holy Spirit shows us that it is the true body and blood of the Lord Jesus, "given to us Christians to eat and drink," and not only that, but He makes the Holy Communion to be the True Body and Blood of Jesus Christ to all who worthily receive this blessed sacrament.

Application—Let us look at the wonderful truth stated in our memory verse, that the Holy Spirit makes our bodies His dwelling place. How this should urge us to try to keep our lives pure, and use them for God.

Hints for Leaders—Let the leader give to members of the League, to each one, one of the works of the Spirit as given in the lesson development and have him or her give a few words of explanation.

JUNE 15.

*"God—Who and What He is."*

By Rev. H. C. Erdman.

*Scripture Lesson*—John 4:19-26.

*Parallel Passages*—Luke 24:39, Col. 1:15, I Tim. 1:17, Deut. 4:15-23, Acts 7:48.

*Memory Passage*—I John 3:16.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

*Lesson Development*—There are two most wonderful things we want to get out of this

Scripture passage give for our lesson today: That God is a Spirit: and that He is a Father God.

I. *God is a Spirit or a Spiritual Being.* The Samaritan woman asked, "Where is God to be found? On Mt. Zion or Gerizim?" Christ's answer: "God is not to be confined to any one place. God must be worshipped in spirit as distinguished from place, form, or other limitations of the senses; and in truth as different from false ideas, coming from imperfect knowledge. Luke 24:39: "A spirit hath not flesh and bones—has not body or parts like human beings." Col. 1:15: "The image of the invisible God." I Tim. 1:17: "Now unto the King incorruptible, invisible." These passages teach that God has nothing of a material or bodily nature. Sight sees only objects of the material world, hence He cannot be seen with the material eye—at least not now. Deut. 4:15: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire."

We learn then that "God is invisible, incorporeal, without parts, without body, without passions, and therefore free from all limitations; He is apprehended not by the senses, but by the soul; He is not a material being but a spiritual being." What a sublime truth this is!

II. *The Father God.* This great and glorious word settled everything; nature, form, and place of worship. For worship depends on the being worshipped. A father's worship is the reverence, obedience, love of his children. Wherever there is a true child's heart, there is the sanctuary and shrine of the father. The idea of God as Father is the last and greatest revelation. "For no man knoweth the Father save the Son, and he to whom the Son will reveal Him." Fatherhood means love, and wonderful concern for his children. This idea of a Father God may have been just the thing fitted to complete for this stray sheep, the Samaritan woman, the work of conviction, recalling the home of childhood and long-lost innocence, and a parent's affection and care. And that love she now finds to be a faint image of a love infinitely more tender, more patient still, the love of a Father in heaevn who was stretching out His arms inviting her back to His heart.

The Spirituality of God and His Fatherhood are most beautifully brought together side by side by our Lord. We need both these ideas of God. As Spirit alone we might reverence Him, but not love Him. As Father alone we might not be impressed enough with His glory. He is Spirit and He is Father seeking men with unspeakable love to be His children.

*Application*—This Scripture passage shows us what a great and wonderful God we have. How we should fear love and trust Him above all things. God is not limited to any one place, therefore every place we make a house of God.

*Hints for Leaders*—Don't take this passage out of its setting. Study the whole story of Jesus and the Samaritan woman. See how Jesus was able to make sinful and ignorant people understand the deepest and most wonderful truth. If she could grasp the truth, should not we, for He, too, is our great Teacher?

JUNE 22.

*Lutheran Work in British Guiana and Other South American Countries.*

By Rev. Charles M. Teufel.

*Scripture Lesson*—Jer. 16:19-20.

*Parallel Passages*—Ps. 18:2, Jer. 2:11, Matt. 8:11-12, John 12:20-21, Acts 17:29-30, Phil. 2:9-11.

*Memory Passage*—Joshua 1:8, John 5:39.

*Lesson Development*—British Guiana. One of the South American countries in which is the Lutheran Church is British Guiana. Guiana is located along the north coast of this continent. One of its three parts is British Guiana. This has an area double that of Pennsylvania. Its inhabitants are largely Indians and descendants of former black slaves. The most numerous of the Indian tribes are the Arowaks, among whom also the Lutheran work especially is.

The first Lutheran church was established at New Amsterdam in 1734. Until 1846 it had Lutheran pastors, then came a period without Lutheran control which was broken in 1875 when Rev. J. R. Mittelholtzer became pastor. In the thirty-eight years he served he increased the work from one congregation of eleven members to one self-supporting church and five missions, totalling 364 members.

The pastorate became identified with the East Pennsylvania Synod in 1889 and passed under the supervision of the Foreign Mission Board in 1915.

The present pastor is Rev. Ralph J. White from Ohio, who with his wife became the consecrated heads in 1916. Rev. White has reorganized the work, visited all the congregations, organized the schools with the prospects of a school of higher education, put property in good repair, paid off debts, and developed the spiritual lives of the people. An assistant missionary has been appointed for the field.

Argentine Republic. One other country in which Lutheran work is carried on is in the Argentine Republic, which is more than ten times larger than Great Britain and Ireland combined. Its chief city and in which our mission work is located, is Buenos Ayres, of over a million population.

In our work there is illustration for our Scripture lesson. The Gentiles in Jeremiah's day were seen to desire a new life in God because their old religions based upon lifeless gods were worthless. Though the Roman Catholics have been in South America a long time there is much evidence that the people of this republic have found Catholic teachings vain and are looking for pure Christianity, which the Lutheran Church is seeking to give them.

The work begun there nearly ten years ago has been given great encouragement by efforts made to promote it by the South American Society of the United States. Rev. Mr. Ceder is the missionary on the field. It stands as a memorial of the recent four hundredth anniversary of Protestantism.

*Application*—Missionaries have life's largest opportunities. Therefore, if one wishes to make life count for most become a missionary, if God opens the way.

Catholic failure has been due to neglect of the Bible. Individual lives for the same reason will fail. Prevent failure. Josh. 1:8.

*Hints for Leaders*—Display a map of South America.

Get pamphlet on South American work from Foreign Mission Board, 21 W. Saratoga street, Baltimore, Md.

Suggest joining the South American Society as an organization or as individuals. Ask your pastor now.

The Lutheran Synodical Conference does work in Brazil. Find out about it.

JUNE 29.

*Where Shall I Go to College?*

By Rev. Charles M. Teufel.

*Scripture Lesson*—Deut. 31:10-13.

*Parallel Passages*—Prov. 1:1-9, James 1:5. Luke 2:46, I Cor. 1:30, Col. 2:3, Acts 22:3.

*Memory Passage*—II Pet. 3:18.

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

*Lesson Development*—The principle of a student's attitude toward a college course is contained in our Scripture lesson. Herein Moses, himself a graduate of Egypt's best schools and inspired by Jehovah, establishes a period of instruction to be observed every seven years with the whole nation enrolled. The text book was the law. Five points were urged upon each attendant—to hear, to learn, to fear God, to observe or live forth the knowledge gained, and to pass it on to others. If an individual wants to follow these points it is time to ask himself or herself the question, "Where shall I go to college?"

What shall decide the choice of a college? Certainly not that it merely is lax, or large, or small, or technical, or classical, or near, or cheap, or co-educational, or our parents' Alma Mater (college).

The choice should be decided upon the satisfactory educational advantages the college offers. If it meets the requirements of the course to be pursued, and does thorough work in the training of its students, it decides the question for us.

But it cannot train in the highest sense unless it is Christian by actual declaration, or its atmosphere is such because of a complete policy to provide Christian opportunities for service and worship. Its classroom attitude toward Christianity should be known. If it violates Col. 2:8 and does not teach a pure Biblical religious philosophy based on Jesus Christ, it cannot be the college chosen.

If we have the choice between several Christian colleges the one that bears the Lutheran name and under Lutheran standards should be given the preference.

It is well to note that God chooses trained and educated men for His greatest tasks. Even though the apostles are said to be unlearned men, in reality they were trained in the greatest university of all time, Jesus Christ Himself. Read Col. 2:3, which refers to Him as the treasury of all wisdom and knowledge. Even then they needed three years of such contact as Matt. 5:1-2 sets forth. Paul, too, was university in training, as Acts 22:3 shows, and he, too, took a course in the Greatest University. Gal. 1:11-12.

*Application*—Decide, God willing, to get a college course. If you wish it in order to avoid hard work when you are ready for life's battle you had better abandon all idea of a college course. God cannot use loafers. If you wish to enter the ministry, by all means choose a denominational college. Enter the Greatest University.

*Hints to Leaders*—Provide for a display of Lutheran college pennants. Have a Lutheran alumnus present to make a short speech. Supply a list of Lutheran colleges from the 1919 Year Book. Get pamphlets on "The Ministry" from your secretary of the Board of Education of the Lutheran Church.

## JUNIOR.

### JUNE 1.

*Flowers—Children—Children's Day.*
By Miss Brenda Mehlhouse.

*Scripture Lesson*—The First Children's Day—Mark 10:13-17.

*Introduction*—June is the month of roses and flowers—it is also the month in which comes Children's Day. Flowers and children really belong together, for children are flowers which God has put on this earth.

*Lesson Stories*—1. *God's Little Garden.* I was looking at a pansy bed the other day. Some were snow white, some were yellow, some were a reddish brown, some were deep wood brown and others were so dark that they looked like black velvet. Their little faces smiled up at me like happy little children. And then I thought of God's little garden—the little children, and I remembered how in His garden there are not only the little white children but there are the yellow (the Chinese and Japanese), the red (the Indian), the brown (the children of India), and the black (the negro), and I remembered that these are all His children—He loves them all.

2. *An Oriental Flower Garden*—The little children all over the world are God's loveliest blossoms, yet most of them do not know of His tender care. In Japan the little children, with their pretty, gay dresses and real flower names, are real little blossoms. Wistaria, Plum Blossom, Chrysanthemum, Iris, are some of the names given them. The little children of India in their gay colored scarfs remind one of so many gay tulips. They need to know of Jesus, for their only gods are idols of wood and stone. The children of China and of Africa, of Burma and of Arabia and Turkey and Persia, are all tender blossoms which must be carefully cared for so that they each can make their corner of God's garden a beautiful one.

3. *Children's Day in Japan*—There are two other Children's Days in Japan—one for the girls and one for the boys. Everybody has a fine time on these days—the boys have banners and flags floating in their honor, they have wonderful kites to fly; the girls on their day get out their best dolls, which they only see on this day, and they have a fine time. But the very best part of Children's Day is left out, for they do not know of Jesus, so they cannot go to sing their praises to the Friend of Little Children.

*Suggestions*—Leader should emphasize the need of the children of the world for Jesus.

Poster—Topic at top, flowers cut from crepe paper napkins and children's faces; notice of meeting at bottom. Invitations—Violets, rosebuds or forget-me-nots cut from paper napkins, pasted on small cards, invitation on back. Use flower exercises from some of the Children's Day programs. Tell stories of "God's Little Garden" and "Leaving Out the Best Part of Children's Day" from "Primary Mission Stories."

### JUNE 8.

*The Seventh Commandment.*
By Miss Josephine Gregory.

*Scripture Readings*—Ex. 20:15, Eph. 4:28, Gal. 3:24.

*Parallel Lessons*—Lev. 19:11.

*Memory Passage*—I Cor. 6:8.

"Know yet not that the unrighteous shall not inherit the kingdom of God?"

Before you wrote words and sentences in school, your teacher taught you the A B C's. Just so, Christ, our greatest teacher, wants to teach us the alphabet of the Bible—that is, the Ten Commandments—before he puts us to work as members of His church. One of His commandments is, "Thou shalt not steal."

When we speak of stealing, we generally think of taking something that we can see—a book, a pretty pin. Of course, Junior Leaguers don't do such things; but if we're ever tempted to take even a cookie or the smallest piece of string, let's *ask* for it instead. You know if you have a nice big barrel of apples in your cellar—all firm and red and sweet—but just one rotten one in the barrel some place, soon all the others will become spoiled and you can't use them. It is just so with us. No matter how pure and honest our lives may be, one bad little habit will grow and spoil all our loveliness until Christ can no longer use us. Let's stop and think when we're tempted to take something which is not ours. Our Heavenly Father, as well as our earthly parents, knows and gives us all we need, so there is no necessity for stealing.

Did you ever think about stealing from God?

You would not believe me, I presume, if I were to tell you that every one of you is stealing from God. How? If mother gave you ten cents to buy a loaf of bread and instead you bought candy, you would all agree that was stealing, wouldn't you? Well, Jesus has given us all we have and He expects us to use His gifts rightly. He has given us our ears that we may go to church and Sunday school to learn of Him. Next time we hear the church bells ring, let's not steal God's time for something else. He has given us hands to work for Him and feet to run His errands. The next time we're asked to use these gifts for Him, let's not say "No," and steal them for ourselves, to use to play. Think how badly you would feel if some one stole a beautiful gift you had—then remember that Christ must feel much more hurt when we steal His wonderful gifts.

We have learned in other Junior League meetings how much work we can do for Jesus. Our Scripture lesson tonight read: "Let him that stole, steal no more: but rather let him labor." So, resolve tonight that if you have been stealing from the world, or from God, you will throw aside that evil habit and in its place you will put the habit of obeying God's commandments and working for Him.

*Hints to Leaders*—A poster with a soldier at attention and a small boy, representing the Junior League, with "Do You Know the Commands?" printed on it, is an effective announcement.

"A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things."

JUNE 15.

*A Miracle Over Nature.*

By Miss Josephine Gregory.

*Scripture Lesson*—Matt. 8:23-28.
*Parallel Lessons*—Mark 4:35-41.
*Memory Passage*—Ps. 50:15.

We have all "played" and imagined we were different people or things. Let's imagine today that we are on a very frail boat in the midst of the sea. Suddenly it begins to thunder and lighten, the wind tosses the huge waves up over the side of the boat. Would you be frightened?

Many years ago Christ's disciples were crossing the Sea of Galilee, when a terrible storm overtook them. In the back of the boat Christ, wearied from His teachings on the land, was lying asleep. The disciples, afraid of drowning, cried to the Lord Jesus for help. He awoke and holding his hand out over the waters, He said, "Peace; be still," and the waters grew calm.

Is it not a lovely picture? It has a dark and a bright side. Dark side: The first picture is the stormy, cloudy one. You know that there are many different kinds of storms. There are dark, discouraging minutes when we can't get our lessons, when we can't do something pleasant we had planned on. There are storms when we are ill, there are storms when the wicked angel tempts us. Indeed, I think we cannot remember a day when there has not been some kind of storm.

And now, if we can just remember the magic words—"Lord, save us; we perish."

Bright side: What will happen, then? Why, Christ has seen your storm and has been standing ready to calm it the moment you beg His aid. You will see the new picture—a firm, sure pilot steering your boat; the sun breaking through the clouds. It will be like the sunny, happy earth after a dark April thundershower.

What a comfort it will be to us hereafter, when we're in doubt or fear, to know that the Lord Jesus stands ready to help us. The powerful Man who stilled the tossing waves of the sea loves each and every one of us so much that He is ever waiting to say to our little storms, "Peace; be still."

*Hints to Leaders*—Be sure your Leaguers know what "disciples" are and the meaning of "miracle." Show them a map of the Sea of Galilee.

JUNE 22.

*The Power of the Bible Today.*

By Miss Josephine Gregory.

*Scripture Lesson*—Matt. 28:19.
*Parallel Passage*—Matt. 7:26.
*Memory Passage*—Prov. 4:20.
"My son, attend to my words."

*Lesson*—Many, many years ago, the Lord Jesus sent His disciples into all lands to preach the word of God. Since then the power of His word has grown until today it has more influence than anything else in the world.

All of you have seen the Bible in your home, but have you ever thought of the power it has there? Can you imagine what it would be like if your parents were not gentle; if you did not love and help one another, if you did not forgive each other? It is the Bible which teaches all these kindnesses.

Your schools and churches are an outgrowth of this wonderful book; the splendid country you are so proud of is founded on its Christian laws and commands.

There is one very strange thing about this book. You perhaps would not enjoy a Chinese story, because you could not understand the customs and ideas of a people so different from yourselves. But the Chinese, the Africans, and all other races love the Bible story. When the soldiers from all parts of the world were fighting in this last war, their officers found that the one book they all asked for was the Bible—grown up, busy men all of them—yet so great did they consider the Holy Bible that it was the one book they took into the trenches with them. You have seen some of the soldiers who have come back and noticed how clean and manly they looked. It is the influence of the Bible teachings which they have felt.

In some far-away corners of the earth the boys and girls are just beginning to hear about this Book, and they are asking the missionaries to bring them many thousand copies. More Bibles have been published than any other book.

Something has happened to all the world. We have stopped thinking about the troublesome little affairs of everyday life and are taking time to do the things that are worth while.

When you think of *power*, perhaps you think of a great, heavy machine which roars and thunders, perhaps you think of the vast sea with its booming waves; something huge which makes a lot of noise. Do you know what the very most powerful thing in the whole world is today, something whose power has been growing for nearly two thousand years? It is the Bible.

But maybe you are saying to yourselves, "All this will do very well when I am grown up, but how can I read this wonderful book now? I am too young; I should not enjoy it." Do you know that the loveliest of fairy stories is not so interesting as the miracle stories; that the very most thrilling tales of adventure are in this book? Now that you know how mighty this Bible is, you will all want to know more about it and read or have some of it read to you. Don't wait until you have grown up; a book which people have not tired of in two

thousands years you will not tire of in your lifetime.

B—UY IT
I—NVESTIGATE IT
B—ELIEVE IT
L—IVE IT
E—STEEM IT

*Hints to Leaders*—Introduce your Leaguers to some child's version of the Bible. Read one of Selma Lagerlöf's "Christ Legends."

JUNE 29.

*Our Prayers and Our Country.*

By Miss Josephine Gregory.

*Scripture Lesson*—I Tim. 2:5-8.
*Parallel Lessons*—Ps. 55:16-17.
*Memory Passage*—I Thess. 5:17.
"Pray without ceasing."

We never tire of hearing the Fourth of July story—the story of our freedom, our independence. During those troublesome days there were many prayers sent to God asking for His wisdom and guidance for our country.

Probably you have all had some one in this last great war. It was easy, then, to remember to pray for the country they were fighting for. But now the war is over you must not think the necessity for national prayer is over. We are just little men and women now, but very soon we will be American citizens, responsible for our country—and what a country we want her to be! Our soldiers went overseas to fight that we might have a free country in which to live.

Many years ago in Bible-story days, there lived a man named Moses who was the leader of the Israelites. He was accustomed to go every day into the "tent of meeting" and there pray for his country. His prayers were heard, for he had "found favor in God's sight."

If we would pray, we must first have obedience and good works. When we think of Washington, Lincoln, and our late soldier heroes, we feel proud indeed of our land. So let us live as little Christian men and women, obeying and serving God, praying without ceasing for our country, that we may always be proud of the land of the Stars and Stripes.

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## LUTHER LEAGUE OF AMERICA

(*Continued from page* 21.)

establish the custom of presenting the retiring president with a Certificate of Recognition. The election of officers resulted as follows: President, Mr. George Perl; corresponding secretary, Miss Lillian Anderson; recording secretary, Miss Grace Munzing; treasurer, Mr. Fred Jenthe. The newly elected president, Mr. George Perl, took the chair and made a few remarks suggesting that they adopt as their aim for the year "a good, strong Luther League in every church of the United Lutheran Church."

Lenten services were arranged for in the Garrick Theater every noon during Holy Week.

The League of Christ Church rendered with success the musical play "The Singing School." The proceeds were for the organ fund.

Luther Memorial Luther League raised $100 for the church fund. St. Simon's Luther League had the largest number of delegates present during the year at the district delegates' meeting.

—Chicago Seminary Summer School will be held July 21st to 25th on the seminary grounds, Maywood, Ill. A tentative program has been outlined. It will include among the speakers Rev. Dr. Birch, of Springfield, Ohio; Dr. Seibert, of Chicago; Dr. Wolf, of Baltimore; Rev. M. E. Haberland, of Chicago; Rev. G. W. Genszler, of Racine, Wis.; Mrs. Evald, Rev. J. A. Leas, Prof. Holmes, Dr. S. P. Long and Dr. Yarger, of Chicago, and the members of the faculty of the seminary at Chicago.

—Prof. E. Engelbrecht was elected president of the Illinois district of the Walther League.

—Rev. R. B. Peery, D. D., assumed the pastorate at Polo, Ill., on March 1, 1919, after a very successful service as president of Midland College for the past seven years.

—The Luther League of Trinity Church has decided to have a Song Book Fund Social, to be held April 2d in the church parlors. The aim is to secure new song books to be used at our League meetings and to be "all their own." If you want to donate one or more books come to the social. A musical evening is the plan now. During the Lenten season services will be held in Our Saviour's Church every Thursday evening under the auspices of our Luther League. The Luther League is keeping up wonderfully well. It is a pity that so many seem to have the idea that when they reach the age of nineteen or twenty they do not belong any longer. What? Don't you like to keep young? Come back ye that once were with us.

—The Luther League of Zion's Church will resume holding its regular meetings on Wednesday evenings. Interesting programs are being arranged at which our boys who have been in service will speak. These boys have shown their interest in the activities of the League even while away from home by writing letters which you have heard read from time to time. Let us, who have had the privilege of staying at home, now show our interest by attending the League meetings. Therefore, when the opening date is announced keep it in mind as well as each Wednesday thereafter.

## WISCONSIN

MILWAUKEE

—On March 9, 1919, Rev. C. P. Weiskotten, Field Missionary for Wisconsin, pastor of the Church of the Incarnation, Fifteenth and Davis streets, Milwaukee, Wis., called a meeting of the young folks for the purpose of organizing a Junior Luther League. There were fourteen present. Articles of organization were adopted and the following officers were elected to hold office for the ensuing year: Miss Lydia Moeller, president; Mr. Manson Ryan, vice-president; Miss Ruth Gehrke, secretary; Mr. Harold Kaestner, treasurer; Miss Eda Weiskotten, organist; Messrs. Arnold Kuene and Arnold Differt, librarians. Devotional, social, membership and work committees have been appointed. The League holds its devotional meetings on Saturday afternoon in the church basement. Business meetings followed by a social will be held every first Saturday of the month.

## MINNESOTA

LINDSTROM

—Trinity English Lutheran Church, Lindstrom, Minn., has a membership of only 250, still it furnished 52 young men for service in the army and navy. Also one young lady as nurse. Thus far not a single death of any of them has occurred as far as reports have been received. Most of the navy boys entered the service as soon as America entered the war. They were scattered on U-boat destroyers, battleships, transports and guard ships. Of those in the army 14 or 15 were sent to France and participated in some of the hard-fought battles and trench life. Several were wounded, but all recovered from their wounds. The Trinity Luther League presented each one of the congregation in the service with an Army and Navy Service Book, which was highly appreciated. The recording secretary and treasurer of the Minnesota State League are members of Trinity Church.

## REAL BEAUTY OF CITIES

Your city—what does it really look like?

Entertaining individual characteristics of large cities as seen from airplanes are described in "Air Routing the United States," an account in the April issue of the Red Cross Magazine of experiences of the army aviators who recently completed a map making flight from the Pacific to the Atlantic.

"New Orleans was the most beautiful city seen from the sky," says the writer, Henry Jay Case, recently of the Air Service. "As an air picture it had a distinction all its own in color, size and design. Lying in one of the ox bows of the Mississippi, with its unusual outline, its raised cemeteries with their white tombstones, its diagonal avenues and white houses, the city looks like a pattern in lace set upon a cloth of green.

"Savannah from the air at this time of the year was a gray city, dull and uninteresting, but the Savannah River at flood was a golden stream, running into the blue of the Atlantic as far as the eye could see.

"The big feature of Washington, from the sky, is not the Monument. Washington shows as a white city, but standing out clear and distinct above everything else is the dome of the Capitol, and the circles and angles made by the walks and drives in the park around it."

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## EASTER MESSAGE

Sweeter grows the Easter story
As I hear it o'er and o'er;
Dearer grows its tender meaning
As I dwell upon it more.
For the years have brought me sorrow,
And I scarce could bear the pain,
Save that I have caught the vision
Of the risen Christ again.

I can hear His gentle whisper
As He tarries by my side,
Speaking as He spake to Mary
In the first glad Eastertide,
Breathing words of hope and comfort,
Till my heart grows staunch and strong;
And my grief is turned to gladness,
And my sighing into song.

O Thou risen Christ! I pray Thee,
As the Eastertide draws near,
Unto hearts bowed down with sorrow
Grant the Vision may appear.
Though their eyes be blind with weeping,
Touch them, Lord, that they may see;
Bear to them the gracious message
Thou hast spoken unto me.

*—E. V. Bradt in The Lutheran.*


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